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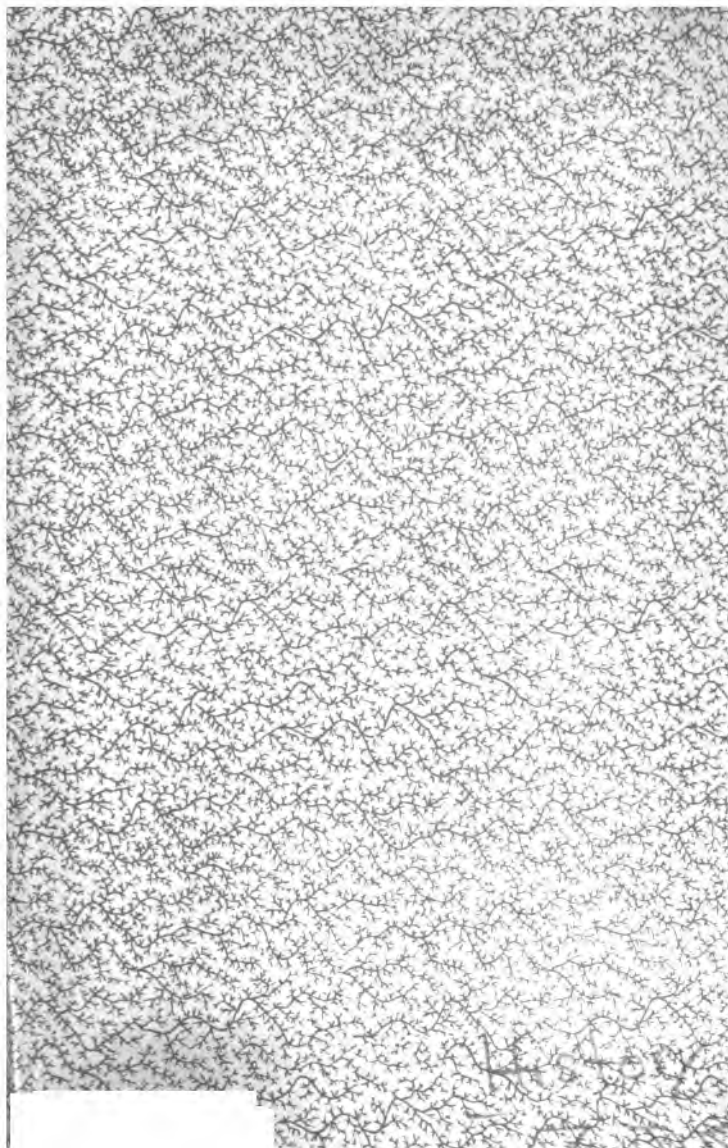
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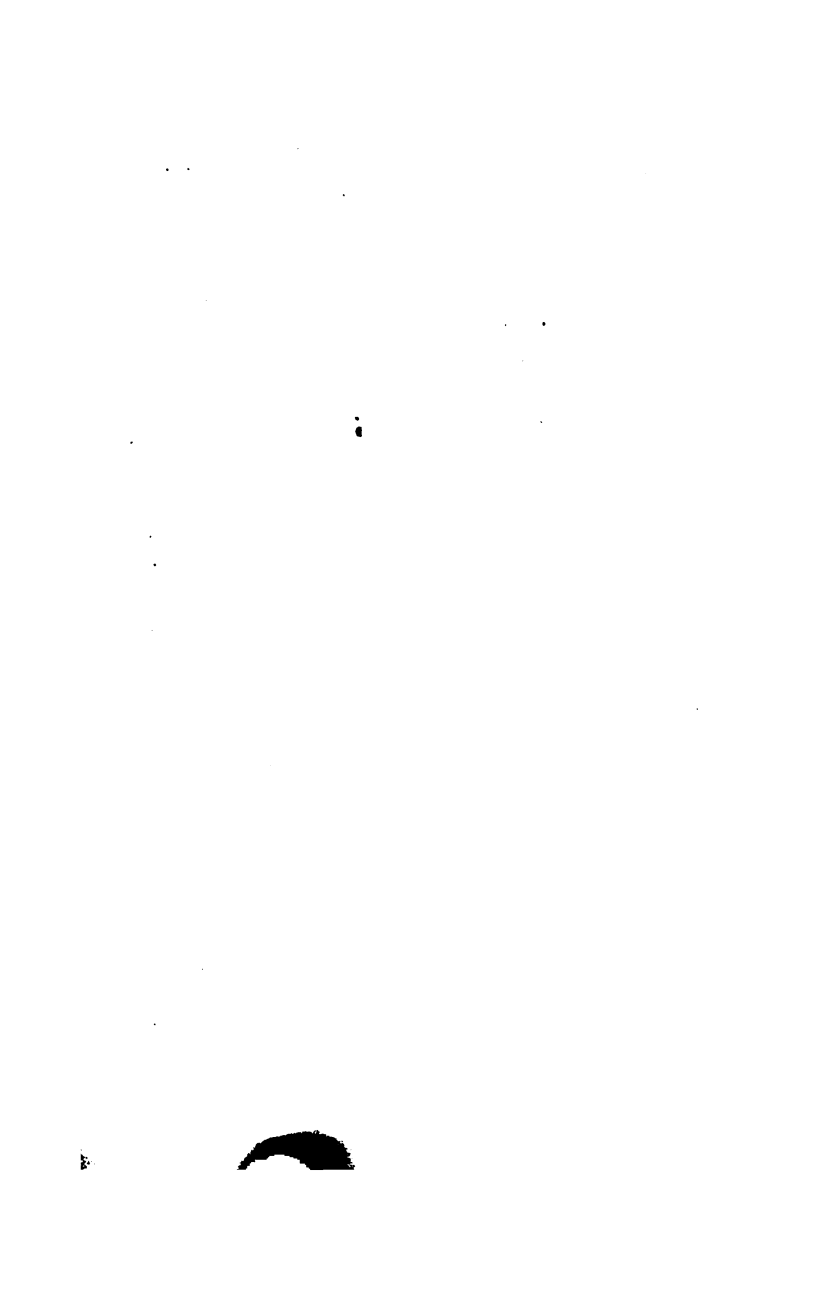
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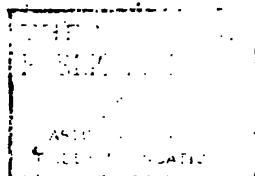


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FRONTISPIECE



yes of the LORD are over the Righteous
s Ears are open unto all.

T H E
H I S T O R Y
O F T H E
Lives, Acts, and Martyrdoms
O F T H O S E
BLESSED CHRISTIANS,

Who were Cotemporary with, or immediately succeeded the Apostles.

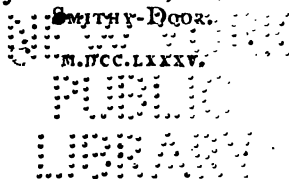
As also the most eminent Fathers of the primitive Church, who professed and suffered for the Christian Faith, for some Hundred of Years after the Death of our LORD and SAVIOUR: collected from sacred Writ, and the Records of Antiquity.

With CUTS of the several Ways by which they were put to Death by their bloody Persecutors.

And an elegant FRONTISPIECE, representing
CHRIST recommending a Religious Life.

THE SECOND EDITION.

M A N C H E S T E R :
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PREFACE DEDICATORY.

To the Public in general, and every candid
and unprejudiced Reader in particular.

A DESIRE to perpetuate the Memory of brave and great Actions, gave Birth to History, and obliged Mankind to transmit the more observable Passages both of their own and foregoing Times to the Notice of Posterity. So we endeavour to make up the Shortness of our Lives by the extent of our Knowledge; and because we cannot see forwards and spy what lies concealed in the Womb of Futurity, we look back, and eagerly Trace the Footsteps of those Times that were before us. Indeed to be Ignorant of what happened before we ourselves came into the World, is (as Cicero truly observes) to be always Children, and to deprive ourselves of what would at once Entertain our Minds with the highest Pleasure, and add the greatest Authority and Advantage to us. The Knowledge of Antiquity, besides that it Gratifies one of our noblest Curiosities, improves our Minds by the Wisdom of preceding Ages, acquaints us with the most remarkable

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iv PREFACE DEDICATORY.

Occurrences of the Divine Providence, and presents us with the most apt and proper Rules and Instances that may Form us to a Life of true Philosophy and Virtue.

As Professors of the Sacred Christian Religion, we must certainly every one of us be interested in any Thing of Consequence relating thereto; and is there any Thing more so than the Subjects treated upon in the following Pages.

The Apostles, Disciples, and ancient Fathers, of whom I have given the History, were either Cotemporary with our Blessed Saviour, and received from his Divine Lips those sacred Principles and Tenets upon which our Religion is founded and formed; or had their Intelligence whilst his Actions were so recent in the Minds of Men as to preclude all Possibility of Imposition and Deceit—and it is to them only we should look for the Divine Laws and Orders, which he appointed us in their Primitive Meaning and Intention.

It may be said, we have those Laws as penned down by these Holy Men at large in the New Testament. The Truth of this must be acknowledged; but would it be Generous to pay the greatest Admiration to a Man's Writings, and at the same Time be regardless of the Writer; for who is it that looks upon an excellent Picture, or any other fine Piece of Workmanship, and does

PREFACE DEDICATORY. ♥

does not feel in himself a Desire to know and become acquainted with the Artist. Nay I may safely add, that the Satisfaction resulting from such Enjoyment, is in some Measure incomplete, until we are informed what Sort or Manner of Person he was. We even Embrace with Avidity the most trivial Circumstance and Particular to an Author, in the Perusal of whose Works we either receive Pleasure or Profit.

A Man's Works do not altogether lead us to his motive. A bad Man may do a good Action, and a good Man a bad one, but can any Thing be more convincing of the Strength that the Christian Religion communicates to the Mind, by which it is wholly embraced, than to see Men give up and relinquish every human Enjoyment; to see them Abandon every seducing Allurement, and repel every Temptation; nay to see them sacrifice Life itself, and launch into Eternity with the utmost Serenity, For that Power and in that Cause for which their Predecessor, and our great Redeemer came down from Heaven, and was Crucified; and by the Propagation of which ALONE Mankind may be saved. These Actions were not the Effects of Frantic Madness, or superstitious Prepossession; their Writings which they have happily left behind them, too plainly Evince deliberate Reflections and strong Sense, to admit this Plea being made Use of by the most obstinate and cavilling Unbeliever.

We

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I have been careful in Collecting from those ancient Authors on whom Dependence might be placed, those Circumstances and Particulars which are not only founded on their Relation, but upon Probability and Reason; and do most confidently Hope that every Reader will be satisfied with their Truth.

It now Remains but to solicit the kind Indulgence of the Public for those Faults, to which a Work of this Kind (where Conjecture must sometimes make up for the want of Information) is unavoidably liable :

THE EDITOR.

Manchester,
May 1, 1785.

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The

The LIFE of St. STEPHEN, the Proto (or first)
Martyr for the Christian Faith, who was Stoned to
Death.



THE CHRISTIAN RELIGION being designed by God
for the Reformation of Mankind, and rooting
out that Barbarism and Idolatry which had overwhelm'd
the World, could not but meet with much Opposition
from those who found the Doctrines thereof would
destroy

6 The LIFE of St. STEPHEN,

destroy the Empire of Vice and Error. Hence this Sett was every where spoke against, and equally opposed by the Gentiles and Jews. The first despised it for its Novelty, as having no Antiquity to recommend it ; and which by a plain simple Doctrine, controuled their vain Philosophy. The Jews were vexed to see their Expectations of a mighty Prince, who should highly exalt them and their Nation, and redeem them from their present Slavery, frustrated by the coming of a Messiah, who appeared under all the Circumstances of Meanness and Disgrace, and was so far from rescuing them from the Power of the ROMAN Yoke, that for their Obstinacy and Unbelief, he threatened the final and irrecoverable Ruin of their Country ; and by the Doctrine he published, plainly told them, he intended to abolish those ancient MOSAICK Institutions and Ceremonies for which they had so great a Veneration. Accordingly, when he came among them, they entertained him with all the Instances of Cruelty and Contempt, and whatever might expose him to the Scorn and Odium of the People: They villified and reproached his Person, as but the Son of a Carpenter, a Glutton, a Drunkard, a Traytor, and as an Enemy to CÆSAR. They slighted his Doctrine, as the Talk only of a rude and illiterate Person; traduced his Miracles, as Tricks of Imposture, and the Effects of his Confederacy with Satan. And when all this would not do, they violently laid Hands upon him, and took away his Life. And
now

now one should have thought their Spite and Fury should have abated; but their Malice and Revenge increasing by Success, they resolved to proceed in these bloody Methods, and to let the World see that the Disciples and Followers must expect no better Quarters than their Master, it was not many Months before they took Occasion to refresh their Rage in St. STEPHEN'S Martyrdom, the History of whose Life and Death we now come to make some brief Remarks upon.

The Scripture gives no Account either of the Country or Kindred of this Holy Man. That he was a Jew, the Relation in his Apology sufficiently manifests. Antiquity makes him to have been one of the Seventy Disciples chosen by our Lord as Fellow-helpers to the Apostles in the Ministry of the Gospel; And indeed, his admirable Knowledge in the Christian Doctrine, and his singular Ability to defend the Cause of Christ's Messiah-ship against its most violent Opposers, plainly argue him to have been some considerable Time trained up under our Saviour's immediate Instructions. He was certainly a Man of great Zeal and Piety, and endowed with extraordinary Measures of that Divine Spirit, which was lately shed upon the Disciples; and incomparably furnished with miraculous Powers, which peculiarly qualified him, for a Place of Honour and Usefulness in the Church, whereunto he was advanced upon this Occasion.

8 The LIFE of St. STEPHEN,

The Primitive Church among the many Instances of Piety was in none more remarkable than in Charity ; of living and loving as Brethren being of one Heart, and of one Soul, and continuing together with one Accord. They Prayed and Worshipped God in the same Place, and fed together at the same Table ; none could want, for they had all in common. The Rich sold their Estates to minister to the Necessities of the Poor, and deposited the Money into one common Treasury, the Care whereof was committed to the Apostles, to see Distribution made as every one's Case and Exigency did require. The Church increasing every Day by vast Numbers of Converts to the Faith, the Apostles, probably, were forced to take in others to assist them in this Affair. By which Means an Equality was not observed ; but either through Favour, Partiality, or the Oversight of those that managed the Matter, some had larger, and others less Relief than their Necessities called for. This occasioned Heats and Animosities in the first and purest Church that ever was ; the Grecians murmuring against the Hebrews, because their Widows were neglected in the daily Ministration. It is supposed, that those Grecians were Jews in Religion, and Gentiles or Heathens by Descent ; and though now converted to Christianity, yet it may be supposed, that the Persons intrusted with the Distribution of the Money being for the greater Part Jews, they might be kinder to those of their own Nation, who were their Neighbours,

Neighbours, and it may be their Kindred; that to such as only agreed with them in the Profession of the same Religion and who indeed, were not generally so capable of contributing to the Church's Stock; as the Native Jews, who had Lands and Possessions, which they sold and laid at the Apostles Feet.

To compose this Difference, seven Deacons were appointed, who were to serve Tables, or wait upon the Necessities of the Poor, that the Apostles being freed from these Incumbrances, might the more diligently devote themselves to Prayer and Preaching of the Gospel. Among these new elected Officers St. STEPHEN was the Chief, who was well skilled in all Parts of the Christian Doctrine, and fitted with great Eloquence to publish the same, and confirmed the Truth thereof by many public and unquestionable Miracles; which quickly awakened the Malice of the Jews, and five parties of them combined together to send some of their Societies to encounter and oppose him, namely, the Synagogue of the Libertines, that is, such as having been made captives by the fortune of war, had been set free by their masters, and permitted to live after the manner of their ancestors: The Cyrenians, that is, Jews who inhabited Cyrene, another City in Libya; the Alexandrians, there being a mighty intercourse between the Jews at Jerusalem and Alexandria, where a Multitude of Jews dwelt; the Cilicians a known

20 The LIFE of St. STEPHEN,

known Province of the Lesser Asia; where St. Paul was born. And lastly, the Synagogue of Asia or that Part of it which lay near Ephesus, as it is plain Asia is to be taken in the New Testament.

These Persons of different Countries, who were skilled in the Subtilties of their Religion, rose up all at once to dispute with Stephen; upon what particular Subject we find not, but we may (with one of the Ancient Fathers) suppose they discoursed him in this Manner: Tell us, Young Man, what comes into thy Mind thus rashly to reprove the God of our Fathers? Why dost thou study with cunningly contrived Arguments to deceive the People, and with deceitful Miracles to ruin our Nation? It is not altogether improbable, that he should be God who was born of Mary? That the Maker of the World should be the Son of a Carpenter? Was not Bethlehem the Place of his Birth, and Nazareth of his Education? Canst thou imagine him to be a God that was born upon Earth, who was so poor that he was wrapt up in Swaddling Cloths, and thrown into a Manger; Who was forced to fly from the Rage of Herod, and to wash away his Pollution by being baptized in Jordan: Who was subject to Hunger and Thirst, to Sleep and Weariness; who being bound was not able to escape; nor being assisted to rescue and revenge himself? who when he was hanged could not come down from the Cross, but underwent a cursed, shameful Death: Wilt thou persuade us that he is in Heaven whom we know

know to have been buried in the Grave? That he should be the Life of the Dead, who is near akin to Mortality himself: Is it probable that God should suffer such Things as these? Would he not rather with a Word of his Mouth have struck his Adversaries dead at the first Approach, and set them beyond the reach of making Attempts upon his own Person? Either cease to delude the People with these Impossures, or prepare thyself to undergo the same Fate which the Man whom thou callest the Son of God met with.

To which says the Father St. Stephen might probably make this reply: And why Sir, should these Things seem incredible? Have you not the Writings of the Prophets by you? Do you not read the Books of Moses, and profess yourselves to be his Disciples? Did not Moses say, A Prophet shall the Lord your God raise up unto you of your Brethren like unto me, him shall ye hear? Have not the Prophets long since foretold, that he should be born at Bethlehem, and conceived in the Womb of a Virgin? That he should fly into Egypt: That he should bear our Griefs, and carry our Sorrows? That they should pierce his Hands and Feet, and hang him on a Tree? That he should be buried, rise again, and ascend up to Heaven with a Shout? Therefore now shew me some other in whom all these Prophecies were accomplished; learn with me to adore as God our Crucified Saviour. Blind and ignorant that you are of the Predictions of Moses, You thought you Crucified a mere Man; but had you known him, you would not have
Crucified

12 The LIFE of St. STEPHEN,

Crucified the Lord of Glory: You denied the Holy One and the Just, and desired a Murderer to be granted to you; but put to Death the Prince of Life.

This is the Sum of what the Eloquent Father imagines St. Stephen did, or might have returned to their Enquiries; which, whatever it was, was delivered with that Life and Zeal, that Evidence and Strength of Reason, that his Opposers had not one Word to say against it; they were not able to resist the Wisdom and the Spirit by which he spake; and departed with Shame and Grief; resolving, if possible, to accomplish by Craft what they could not do by force of Reason, and suborn Men to say, that he threatened the Ruin of the Temple and the abolishing Moses's Rites, and did blasphemously affirm, that Jesus of Nazareth should take away that Religion which had been established by Moses, and by God himself. Indeed the Jews had a wonderful Reverence for the Ceremonial Law, and could not endure to hear that it should be laid aside, but counted it a kind of Blasphemy to mention the Dissolution thereof. Little thinking in how short a Time these Things which they now so highly valued should be taken away; and their Temple itself laid level with the Ground; which a few Years after came to pass by the Roman Army under the Conduct of Titus Vespasian their General, when the City was plundered, and the Temple burnt to the Ground, and was finally and irrecoverably doomed to Ruin; so that when Julian the Apostate out of Spite to the

the

the christians, commanded the Jews to rebuild the temple, hoping to prove our Saviour a false Prophet, they had no sooner laid the foundation, but a terrible Earthquake shattered it, with all the Buildings about it, and killed the Undertakers; and when they attempted it again the next Day, great Balls of Fire suddenly issued from under the Foundation, consumed the Workmen, and those who were near it; and forced them to give over their presumptuous Enterprize; the Truth whereof is related both by Christian and Heathen Authors; and the same Curse has ever since pursued the Jews, they having been destitute of Temple and Sacrifice for near 1700 Years.

The Court being sate, and the Charge brought in, and opened, they gave St. Stephen Liberty to defend himself, while his Judges looking earnestly upon him, discovered an extraordinary Splendour and Brightness upon his Face; the Innocence of his Cause, and the Cleaness of his Conscience manifesting themselves in the chearfulness of his Countenance. The High Priest having asked him, whether guilty, or not? He pleaded his own Cause at large to this effect: That whatever Opinion they might have of the magnificence of the Temple, and the grandeur of its Services, and it was Blasphemy to think that God might be worshipped acceptibly without them; yet if they looked back to the original of their nation, they would find that God chose Abraham to be the Father of it,

14 The LIFE of St. STEPHEN.

not when he lived in Jeruſalem, and worſhipped God with the pompous Miniſtration of a Temple; but when he dwelt among the Idolatrous Nation: That then it was that God called him from the Impieties of his Father's Houſe, and admitted him to a familiar Acquaintance and Intercourſe with himſelf; wherein he continued for many Years without viſible or external rites or ceremonies, but only circumciſion which was the badge and ſeal of that covenant God entered into with him, to give his Poſterity the Land of Canaan and that in his Seed all the Nations of the Earth ſhould be bleſſed. And without any other fixed rite the ſucceeding Patriarchs worſhipped God for ſeveral ages, till the time of Moſes, a wiſe, learned, and prudent Perſon, to whom God particularly revealed himſelf, and made him Ruler over his People, to conduct them out of the Houſe of Bondage; a great and famous Prophet who was continually inculcating this leſſon to their anceſtors. A Prophet ſhall the Lord your God raiſe up unto you of your brethren like unto me, him ſhall ye hear. That is, that God in the latter days would ſend among them a mighty Prophet, who ſhould ſet up a more excellent way of worſhip, to whom they ſhould yield all diligent attention and ready obedience; that when their forefathers had frequently fallen into idolatry, God commanded Moſes to ſet up a tabernacle for ſome time, and afterwards a temple was built by his order, which tho' ſtately and magnificent, yet was not abſolutely neceſſary, ſince he who had heaven for his throne and earth for his footſtool, and could not be confined to a material temple,

nor

nor tied to any particular way of worship; especially when God was resolved to introduce a better state of things; but that it was the honour of this unruly and refractory Generation, to resist the Holy Ghost; and that there was few of the Prophets but whom their Fathers persecuted and slew, that had foretold the coming of the Messiah, the just and the holy Jesus; whom they their unhappy posterity had actually betrayed and murdered, without any regard to that law, which had been delivered to them by the ministry of angels, and which he came to fulfil and perfect.

The holy man was going on with the application, when the consciences of his auditors being sensibly struck with these truths, they expressed all the signs of rage and fury: But he, regardless of what was done below, directed his thoughts to things above, and saw the heavens opened, and the Holy Jesus standing at the right hand of God, and tells his adversaries what himself beheld: This heavenly vision had different effects; it encourageth Stephen, and enraged the Jews, who taking it for granted that he was a blasphemer; resolved upon his death without any further process: So impatient was their misguided zeal, that they would not stay to procure a warrant from the Roman Governor (without whose leave they had not power to put any man to death) neither would they stay for the judicial sentence of the Jewish Sanhedrin or great council; but acted the part of zealots (who were wont to execute vengeance

16 The LIFE of St. STEPHEN.

vengeance upon capital offenders, without staying for the ordinary formality of justice) and raising a great noise and clamour, and stopping their ears, that they might hear no further blasphemies ; they unanimously rushed upon him ; yet would not execute him within the walls, lest they should pollute the holy city with his blood, but hurried him without the city, and there fell upon him with a shower of stones. All which time the innocent and holy man was upon his knees, sending up his prayers faster to heaven than they could rain down stones upon him ; piously recommending his soul to God, and charitably praying for his murderers, that God would not charge this guilt upon them, nor severely reckon with them for it, and then he gave up the ghost, or fell asleep.

Stoning was one of the capital punishments among the Jews, inflicted for greater and more enormous crimes, especially blasphemy, idolatry, and strange worship : and the Jews tells us of many particular Circumstances used in this sort of punishment. The malefactor was to be led out of the consistory ; at a door whereof a person was to stand with a napkin in his hand, and a man on horseback at some distance from him, that if any one came and said, he had something to offer for deliverance of the criminal, upon the moving of the napkin, the horseman might give notice, and bring the offender back.

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He had two grave Persons to go along with him, to exhort him to Confession by the Way. A Cryer went before him, proclaiming who he was, what his Crime, and who were the Witnesses. Being come near the Place of Execution (which was two Cubits from the Ground) he was first stripped and then stoned, and afterwards hanged, where he was to continue till Sunset, and then being taken down he and his Gibbet were both buried together.

Thus died St. Stephen the first Martyr of the Christian Faith; a Man in whom the Virtues of a Divine Life were very illustrious; a Man full of Faith and of the Holy Ghost; and Devout Men carried Stephen to his Burial and made great Lamentation for him: His Burial (if we may believe one of the Ancients, that pretends it was revealed to him in a Vision by Gamaliel, who is said to have been a Christian Convert) was on this manner. The Jewish Sanhedrin having given Order that his Carcase should remain in the place of its Martyrdom, to be consumed by wild Beasts, here it lay for some time Night and Day, untouched either by Beast or Bird of Prey; till Gamaliel, compassioning the Case of the Holy Martyr, persuaded some Religious Christian Profelytes who dwelt at Jerusalem, and furnished them with all Things necessary for it, to go with all possible Secrecy and fetch off the Body. They brought it away in his own Carriage, and conveyed it to the Village of Gamaliel, twenty Miles distant from Jerusalem, where a solemn Mourning

18 The LIFE of St. PHILIP.

Mourning was kept for him seventy Days at Gamaliel's Charge, who also caused him to be buried in the East-side of his own Monument, where afterwards he was interred himself. His Festival is celebrated December 26.

The LIFE of St. PHILIP the Deacon,
who Baptized the Ethiopian Eunuch.



THERE are divers Circumstances which make it probable that this Philip the Deacon was born in

in Cæsarea, a famous port town between Joppa and Ptolemais: He has by mistake been confounded with St. Philip the Apostle, even by the most early writers of the church. But there is a vast difference between them, if we consider, that one was an Apostle, one of the Twelve, the other a Deacon only, and one of the Seven, chosen out of the people, and set apart by the Apostles, that they themselves might attend the more immediate ministries of their office: That the one travelled up and down the country, while the other continued with the Apostles at Jerusalem; and lastly, that the one though commissioned to preach and to baptize, could not impart the Holy Ghost, which was the peculiar prerogative of the apostolick office. Our St. Philip was one of the seventy Disciples, and St. Stephen's next colleague in the Deacon's office; erected for the conveniency of the poor, and assisting the Apostles in some inferior services: In the discharge of this ministry he remained at Jerusalem for some months after his election, till the church being scattered up and down, he was forced to quit his station.

St. STEPHEN had been lately sacrificed to the rage and fury of his enemies; but his death would not suffice, the whole church is now shot at, and they resolve (if possible) to extirpate the religion itself. The principal persecutor was SAUL, at whose feet the witnesses against that blessed Martyr, laid their long upper garments;

ments; that they might be more nimble, whose hands were to be first upon him to put him to death, and afterwards the hands of the people. A law certainly contrived with great prudence, that if the witnesses were forsworn, the guilt might fall upon their own heads, and the rest might be free. This SAUL himself confesses in Acts 20, 22, When the blood of the martyr Stephen was shed, saith he, I also was standing by and consented unto his death, and kept the raiment of them that slew him. He was at that time a student under Gamaliel, and his fiery zeal, and passionate concern for the traditions of the fathers, made him pursue the design with the utmost rage. Having furnished himself with a commission from the council or Sanhedrin, he quickly put it in execution, broke open houses, seized whoever looked like the Disciples of the crucified Jesus, and without any regard to sex or age, hear, and haled them into prison; plucking the husband from the bosom of his wife, the mother from the embraces of her children, blaspheming God and being injurious to men, breathing out threats and slaughter wherever he came. The church were hereby separated, the Apostles continuing privately at Jerusalem to order the affairs thereof; while the rest were dispersed about the neighbouring countries. publishing the glad tidings of the gospel, and thereby disappointed their enemies, this proving an effectual means to enlarge the bounds of christianity.

Among

Among those that were thus scattered was St PHILIP the Deacon ; who went to the City of Samaria, the Birth-place of Simon Magus, and the Metropolis of the Province which had been for some Ages the Royal Seat of the Kings of Israel, but being utterly destroyed by Hyrcanu, had been lately rebuilt by Herod the Great, and in Honour of Augustus Cæsar, Emperor of Rome, called by him Sebaste. The Samaritans were a mixture of Jews and Gentiles, being the Remains that were left of the Ten Tribes which were carried away Captive, and those Heathen Colonies which the King of Babylon brought into their Room ; their Religion was accordingly nothing but Judaism mingled with Pagan Rites, though they valued this Worship of theirs, equal to that of the Temple of Jerusalem ; which occasioned an ancient and inveterate Quarrel between them, so that they had no Intercourse with each other. Hence it was that the Samaritan Women wondered that our Saviour being a Jew, should ask Drink of her who was a Woman of Samaria, for, says she, the Jews have no Dealings with the Samaritans. They counted them Heathens, cursed them, would not allow them to have any Portion in the Resurrection of the Just ; nor suffer an Israelite to eat with them, nor to say Amen to their Blessing ; Nay, they thought they could not fallen upon our Blessed Lord a greater Character of Reproach, than to say that he was a Samaritan, and had a Devil.

It is true, that when the Apostles were first sent abroad, they were charged not to go in the way of the Gentiles, nor to enter into any city of the Samaritans; but when CHRIST by his death had broke down the partition wall, and abolished in his flesh the enmity, even the law of commandments contained in ordinances; then the gospel came and preached peace as well to them that were afar off, as them that were nigh. And PHILIP preached the gospel to the Samaritans, though so odious to the Jews, to which he effectually prepared his way with many undoubted miracles, as by curing all manner of diseases, and casting out devils, &c. Whereby the people generally embrace the christian doctrine.

In this city was SIMON MAGUS, who by sorcery and magick art, had insinuated himself into the veneration of the people, and probably had endeavoured to persuade them that he was the true Messiah, and the Son of God. But PHILIP's miracles soon confounded his false pretensions; so that the people being sensible of their error, they universally flocked to hear his sermons, and being convinced by the efficacy of his doctrine, and the power of his miracles, they became his converts, and were by baptism initiated into the christian faith. Yea, the magician himself being confounded at the mighty things he saw done, professed himself his proselyte and disciple, and was baptized by him, either from

from the evidence of truth, or from some sinister end and design.

The fame of St. PHILIP's success in Samaria, quickly arrived at Jerusalem, from whence the apostles forthwith dispatched some of their own number to confirm these new converts in the faith; PETER and JOHN were sent upon this errand, who being come, prayed for them, and laid their hands upon them, whereby the miraculous gift of the Holy Ghost fell upon them. SIMON MAGUS observing the wonderful effects hereof, was in hopes, that by obtaining the same power, he might recover his reputation with the people; and therefore sought to corrupt the Apostles with money to confer his Power upon him. But PETER sharply reprehended him for the iniquity of his offer, and advised him to make his peace with heaven, thereby to prevent the miserable fate that otherwise did attend him: This exhortation had little influence upon him, so that afterwards pretending to fly up to heaven with artificial wings, his two invisible devils, as 'tis said, failing him, he fell down and broke his neck, as we have mentioned in the life of St. PETER. After this, an Angel was sent to St. PHILIP to command him to go forwards to the south, unto the way that goes down from Jerusalem to Gaza, which is desert. Gaza was a city antiently famous for the strange efforts of Samson's strength, for his captivity, his death, and the burial
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of himself and enemies in the same ruin. It was afterwards plundered and laid waste by Alexander the Great, according to the propheticall curse of the Prophet Jeremiah, who foretold it, as if he had seen it already done, Baldness is come upon Gaza, &c. PHILIP instantly arose and went on his journey, without reasoning with himself that it might be a false and deluding vision which sent him upon an errand, where he was more likely to meet with trees, and rocks, and wild beasts, than men to preach to : He went however to the wilderness, well knowing that God never sends any of his servants upon such foolish messages.

As he was in his way, he espied coming towards him a man of Æthiopia, an Eunuch of great authority under Candace, Queen of the Æthiopians; who had the charge of all her treasure, and had come to Jerusalem to worship. It is doubtful in what part of the world the country here mentioned was situate, the world being variously used in scripture. Some place it in Arabia the Happy, not far from the Persian gulph; yet it is generally thought to be Africa, and in that part of the country whose principal city was called Meroe, situate in a large island, encompassed by the river Nilus; for about these parts, Pliny tells us, that queens had a long time governed under the title of Candace, occasioned by the incomparable virtues of a queen of that name, who was so dear to her people, that her successors in honour

honour of her took that title upon them ; and 'tis said, the name of the present queen was Lacosa, daughter of king Baazena, and that she out-lived the death of our SAVIOUR four years. Among the great officers of her court, she had one Eunuch, if not more ; it being the fashion of those Eastern countries to this day to employ Eunuchs in places of great trust and honour, and especially of near access to, and attendance on the queen, they being esteemed persons of great value and reputation.

It is said, that the name of this Eunuch was Judich, a potent courtier, and in office of state of prime note and quality, being no less than High Treasurer to the Queen ; nor do we find that PHILIP, either at his conversion or baptism found fault with him for his place of greatness. St. PETER baptized Cornelius, and St. PAUL Sergius, the Preconsul of Cyprus, into the christian faith. For his religion he was circumcised, and under an obligation to observe the rites and precepts of the law of Moses, and is therefore called by some of the ancients a Jew : He was already entered into the knowledge of the true God, and was now come to Jerusalem, probably, at the solemnity of the Passover, or the feast of Pentecost, to give public and solemn evidences of his devotion ; though an Æthiopian, and above four thousand miles distant from it ; though a great statesman, and necessarily swallowed up in a crowd

crowd of business; yet he came to Jerusalem to worship, that he might appear before God in the place which he had chosen above all other parts of the world to place his name there.

Having performed his worship at the temple, he did not leave his religion there; but in travelling back to his own country, even while he sat in his chariot, he read the scriptures, and his affections seemed to be travelling towards heaven. While the Eunuch was thus employed, a messenger is sent to him from God; and St. PHILIP, by a voice from heaven, or some immediate inspiration, commanded to go near the chariot, and address himself to him. He did so, and found him reading a chapter in Isaiah, concerning death and sufferings of the Messiah, and his meek and innocent carrying under the bloody and barbarous violences of his enemies, who treated him with all manner of cruelty and injustice. The Eunuch not well understanding whether the Prophet meant it of himself or another, desired PHILIP to explain it, who being courteously taken up into his chariot, shewed him that all this was meant of, and accomplished in the Holy Jesus, and discoursed to him of his nativity, his actions and miracles, his sufferings and resurrection from the dead, and his ascension into heaven; which convinced him that our SAVIOUR was the Messiah, and he was thereupon desirous to be admitted a member of the christian church: Being

Being come to a place where there was a conveniency for water, he desired he might be baptized, and having professed his faith in the Son of God, they both went down into the water, where PHILIP baptized him, and washed this *Aethiopian* white. The ancients say, that the place where the Eunuch was baptized, was probably near Bethsoron, a village near twenty miles distant from Jerusalem, in the way between it and Hebron, near to which there is a spring bubbling up at the foot of an hill : And that heaven set an extraordinary seal to his conversion, and admission into the christian faith, and that the Holy Ghost fell upon him ; furnishing him with miraculous gifts and power, and that St. PHILIP was immediately snatched away from him.

Though the Eunuch had lost his tutor, yet he rejoiced that he had found so great a treasure as the knowledge of Christ, and the true way to heaven : And being returned to his own country, he preached and propagated the christian faith, and spread abroad the glad tidings of a SAVIOUR, in which respect Saint Jerom calls him the Apostle of the *Aethiopians* ; wherein the prediction of David was fulfilled, *Aethiopia shall stretch out her hands unto God*. And hence the *Aethiopians* are wont to glory, as appears by the confession of the *Abyssine* Ambassador, that by means of this Eunuch they received baptism almost the first of any christians

tians in the world. And they have a constant tradition for many ages, they had the knowledge of the true God of Israel; even from the time of the Queen of Sheba, or Seba, as their country is called, who probably might govern there; whose name we are told was Maqueda, and having learnt from Solomon the knowledge of the Jewish law, and received the books of their religion, taught them to her subjects, and sent her son Meilech to Solomon, to be instructed and educated by him. This *Æthiopian* Eunuch is reported to have suffered martyrdom, and to have been honourably buried, and that diseases were cured, and other miracles done at his tomb. The traditions of that country more particularly tells us, that the Eunuch being returned home, he first converted Queen Candace, and by her leave propagated the christian faith throughout *Æthiopia*, till meeting with St. Matthew the Apostle, by their joint endeavours they banished idolatry out of all those parts. He afterwards crossed the Red Sea, and preached the gospel in Arabia, Persia, India, and many other eastern nations, till at length in the island *Trapobana*, since called *Ceylon*, the Eunuch sealed his doctrine with his blood.

St. PHILIP having done the errand upon which he was sent, was immediately caught up, and carried away, no doubt by an angel, and set down at Azotius, anciently *Ashdod*, a Philistine city in the borders of the tribe

tribe of Dan, famous of old for the temple of Dagon, and the captivity of the ark for some time in this place; and was now enlightened by St. PHILIP's preaching in all parts thereabouts, till he came to Casarea, a city rebuilt and enlarged by Herod the Great, and so called in honour of Augustus Cæsar; erecting it in a stately palace of marble, called Herod's Judgment Hall; wherein his nephew Herod, who for being ambitious of greater honours than became a man, was eaten of worms. Here dwelt Cornelius, who together with his family; being baptized by St. Peter, was in that respect the first fruits of the Gentile world. Hither came Agabus, the Prophet; who foretold St. Paul's imprisonment and martyrdom. Here St. Paul himself was kept prisoner, and made those excellent apologies for himself, first before Felix; and afterwards before Festus and Agrippa. Here also St. PHILIP had his house and family, to which probably he now retired, and where he spent the remainder of his life; for here many years after; we read in the acts, that St. Paul and his company coming from Ptolemais in his journey to Jerusalem, entered into the house of Philip the Evangelist, which was one of the seven, and abode with them; and the same man had four daughters which did prophecy. These virgin prophetesses were endued with the gift of foretelling future events, and were an instance of God's accomplishing an ancient promise, that in the times of the Messiah, he would pour out his spirit upon all flesh, on their

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sons and daughters, servants and hand-maidens, and they should prophesy. How long St. Philip lived after his return to Caesarea, and whether he made any more excursions for the propagation of the faith is not certainly known: It is probable that he died here in peace, where his daughters were also buried; and where his house and the apartments of his virgin daughters were shewn in the time of St. Jerome; and were visited and admitted by the noble and religious Lady Paula, in her journey to the Holy Land.



The LIFE of St. TIMOTHY the Apostle and Evangelist, who was dragged about the streets till he died.



IT is generally believed that TIMOTHY was a Lycanian, born at Lystra, a noted city of the province; a person in whom the Jew, the Gentile, and the christian met altogether: His father was by birth a Greek, by religion a Gentile, or if a Profelyte, at most but a Profelyte of the gate, who did not oblige themselves to circumcision, and the rites of Moses, but only to the observance

observance of the seven precepts of the sons of Noah : His mother Eunice, daughter to the devout and pious Lois, was a Jewess, who yet did not scruple to marry with this Greek ; the partition wall now tottering, and being ready to fall, when Jews and Gentiles began thus to match together. His mother and grandmother being eminently virtuous, instructed him in the knowledge of divine things, so that from a child he was acquainted with the holy scriptures ; and being educated in the Jewish religion, it made way for his conversion to the christian faith. And St. Paul, in pursuance of his commission to preach the gospel to the Gentiles, coming to Antioch in Pisidia, thence to Iconium, and so to Lystra, the miraculous cure of an impotent cripple there, made way for the entertainment of the christian doctrine, and among others we are told that the parents of TIMOTHY embraced the same ; who kindly entertaining the Apostle at his house, and wholly resigned up their son to his care and conduct. About two years after, St. Paul coming to take a view of these countries about Lystra, he made choice of TIMOTHY, recommended to him by the universal testimony of the christians thereabout, as an Evangelist, to be his assistant and companion in his travels.

But TIMOTHY not being circumcised, St. Paul knew it would be a mighty prejudice to his ministry among the Jews ; who were extraordinary zealous for circum-
cision

cision; He therefore becoming, in lawful matters, all things to all men that he might gain more, caused him to pass under that ordinance.

St. Paul thus provided with a meet companion, they passed through Phrygia and Galatia, came down to Troas, thence they set sail for Samothracia, and so to Neapolis, whence they passed to Philippi, the metropolis of that part of Macedonia, where being evil-entreated by the magistrates and people, they came to Thessalonica, whence the fury and malice of the Jews, made them fly to Berea. Here they met with more generous people, who readily embraced the christian faith, after they had compared it with the predictions of the Prophets concerning the Messiah; but the implacable Jews forced the christians to conduct St. Paul privately to Athens, while Silas and Timothy whom they did not so much malign, stayed behind to confirm the converts of this place. After this Timothy coming to Athens, St. Paul dispatched him to Thessalonica, to enquire into the state of christianity in that city: From whence he in a while returned to St. Paul with the welcome news of their firmness and constancy in the truth, who presently writes his first epistle to them, in the front whereof he not only inserted his own name, but also those of Silas and Timothy; the like he did in his second epistle to the Thessalonians, which not long after he sent them, to supply the want of his personal presence,

presence which they had such an inclination for, and so passionately desired.

Eighteen months at least they continued at Corinth, when St. Paul took a journey to Jerusalem, and then to Antioch, and having travelled over the countries of Galatia and Phrygia, to establish the gospel among them, he came to Ephesus, where though he met with great opposition, yet he preached with greater success; and tho' he resolved to go into Macedonia, he was forced to send TIMOTHY and Erastus in his stead, who having done their errand, returned to Ephesus to assist in promoting the affairs of religion in that place. St. Paul having continued three years at Ephesus, and the parts adjacent, determined to depart for Macedonia: Having now, as Eusebius writes, constituted Timothy Governor and Bishop of the church of Ephesus; being about that time as is supposed about thirty or thirty-five years of age; who tho' he was thus settled, yet accompanied St. Paul some part of his journey into Greece, and being returned to his charge, the apostle wrote his first epistle to him to encourage him in his duty, and direct him how to behave himself in that eminent station in which he had set him; the epistle being a short draught of the life and conversion of those who are appointed to be the guides and ministers of religion. The holy man followed his directions, and was no doubt faithful to his trust, which he managed with

with all care and diligence. St. Paul about six years, after being a prisoner at Rome, wrote a second epistle to Timothy, to excite him to a mighty care and fidelity in ungermining the false and subtle insinuations of seducers; ordering him to come with all speed to Rome, who accordingly came and joined with him in the several epistles written thence to the Philippians, Colossians, and to Philemon, as his name in the front of them does abundantly declare. During his stay at Rome, he was upon one occasion cast into prison, but again set at liberty about the time of St. Paul's enlargement, as that Apostle clearly intimates in the close of the epistle to the Hebrews: After which he came back to Ephesus, and probably never removed till his translation into heaven: And here he became acquainted with St. John the divine, who lay in the bosom of our Lord.

The Ephesians were a loose, impious, wanton, effeminate, prophane and prodigal people; and banished Hermodorus, because he was more sober, and thrifty than the rest. They were strangely bewitched with the study of magick, forcery, and divination, and miserably over-run with idolatry, especially of the temple and worship of Diana, for which they were famous through the whole world. They had many idolatrous festivals, which were celebrated after this manner. They habited themselves in antick dress, and covering their face with ugly masks, that they might not be known, with clubs

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clubs in their hands, they carried idols, in a wild and frantick manner, up and down the more eminent places in the city; singing certain songs and verses to them, and without any compassion or respect to age or sex, setting upon all persons that they met; beating out their brains, glorying in it as a brave achievement; and a great honour to their Gods.

This execrable custom offended all pious men, especially St. Timothy, whose spirit being grieved at these savage barbarities, he endeavoured to reclaim them by mild intreaties; which not prevailing with this headstrong rabble, he comes to them in the midst of the street, upon one of those fatal solemnities, and reproved them with some sharpness and severity; who being impatient of being controuled in their wild extravagances, they fell upon him with their clubs, beat and dragged him up and down, and then left him for dead, when it happened some christians finding him yet to breathe, took him up, and lodged him without the gate of the city, where the third day after he expired; and was buried by the christians of Ephesus, in a place called Pion: where his body securely rested for some ages, till Constantine the Great, caused it to be translated to Constantinople, and be intombed, together with those of St. Andrew and St. Luke, in the great church erected by that Emperor to the holy Apostles. He suffered martyrdom in the reign of the Emperor Domitian, about ninety-five

ninety-five years after the death of our Saviour. St. Timothy was a man of no healthful constitution, and had frequent distempers assailing him, which St. Chrysostom conceived were in a great measure owing to his extraordinary temperance, and too frequent fastings, an effectual means to subdue those youthful lusts, which St. Paul cautioned him to avoid, bread and water being his usual fare, which weakened his appetite : Inso-much, that St. Paul was forced to impose it as a kind of law upon him, that he should no longer drink water, but use a little wine for his stomach's sake, to strengthen his infirmities : Though it appeared that his soul being inspired with a true love to God, bodily weakness was not so great an impediment, when there was such a quick and generous mind to enliven it.



The LIFE of St. TITUS, Bishop of CRETE,
who died in that Island.



THE ancient writers of the church make little mention of this holy man, so that who, and whence he was, is not known, but by uncertain probabilities. St. Chrysostom conjectures, that he was born at Corinth, because in some ancient manuscripts, mention

made of St. Paul's going to Corinth into the House of one Titus, named Justus, one that worshipped God, Acts 18. 7. Later Authors generally conceive him to be born in Crete, now Candia, a famous Island in the Ægean Sea? and that he was of no common Extract, but of the Blood Royal of the Kings of Crete. But whatever his Parentage was, we are sure he was a Greek, probably both by Nation and Religion. The Greek Church in their public Offices gave the following Account of his younger Years and Conversion to Christianity; that being sprung from noble Parents, his Youth was consecrated to Learning, and a generous Education. At twenty Years Old he heard a Voice, which told him he must depart thence that he might save his Soul, for that all his Learning else would be of little Advantage to him. He not being satisfied with this Warning, desired again to hear the Voice: A Year after he was again commanded in a Vision to peruse the Volume of the Jewish Law: He thereupon opened the Book, and cast his Eye upon that of the Prophet Isaiah, Keep silence before me O Islands, and let the People renew their strength; let them come near, then let them speak: let us come near together in judgment, &c. whereupon his Uncle at that time Proconsul of Crete, having heard the fame of our Saviour's Miracles in Judea, sent him to Jerusalem, where he continued till Christ's Ascension, when he was Converted by that famous Sermon of St. Peter's, whereby he gained at once three thousand Souls: This
glory

Story is pretended to be derived out of the Acts said to be written by Zenas, the Lawyer, mentioned by St. Paul; but of what Authority I know not; and therefore proceed to what is more certain.

TITUS being arrived in Judea, or the Parts thereabouts, and convinced of the Truth and Divinity of the Christian Faith, he became St. Paul's Convert and Disciple, though when or where Converted we find not: It may be supposed, that he either followed St. Paul in the Nature of a Companion and Attendant; or that he incorporated himself into the Church of Antioch; where when the famous Controversy arose concerning Circumcision, and the Ceremonial Law, as being equally necessary to be observed with the Belief and Practice of Christianity, they determined that Paul and Barnabas should go up to Jerusalem, to the Apostles and Elders, about this Question. In the number of these that were sent, was TITUS, whom St. Paul (being encouraged to perform that Journey by a particular Revelation,) was willing to take along with him; when they came thither, some zealous Jews, pretending to be Christian Converts, insinuated themselves into St. Paul's company and acquaintance, strictly observing what liberty he took in point of legal rites, that they might find matter to accuse him; and charged him that he preached to, and conversed with the Gentiles, and that TITUS, an uncircumcised Greek was his intimate acquaintance, so that

that there was no way but to circumcise him, to make it manifest that he had no intention to undermine the rites and custom of the law. This St. Paul would by no means consent to ; for though he was content at another time to circumcise TIMOTHY, a Jew by the mother's side, that he might please the Jews to their edification, and to gain them to the faith ; yet he now refused to circumcise TITUS a Gentile, that he might not seem to betray the liberties of the Gospel, harden the Jews in their unreasonable and inveterate prejudices against the Gentiles, and discourage them from embracing christianity : He therefore peremptorily resisted the importunity of the Jews in this particular, and his practice herein was soon after justified by the decree of the Council, summoned to determine this matter.

The affair about which they were sent to the Synod at Jerusalem being dispatched, TITUS no doubt returned with St. Paul to Antioch, and thence accompanied him in his travels, till having visited the churches of Syria and Cilicia, they set sail for Crete or Candia ; where St. Paul earnestly employed himself to preach and propagate the christian Religion, delighting to be the first messenger of the glad tidings of the Gospel in all places where he came, not planting in another man's line, or building things made ready to his hand. But because the care of other churches called upon him, and would not allow

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allow him to continue long enough here to settle and perfect christianity, the ancients, and particularly Eusebius, declares, that he constituted TITUS Bishop of that island; which likewise seems founded in St. Paul's own intimation, where he tells TITUS, For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every church as I had appointed thee. Several years after TITUS continued in his charge at Crete, when he received a summons from St. Paul, then ready to depart to Ephesus: The Apostle had desired Apollos to accompany TIMOTHY and some others whom he had sent to Corinth; but he chusing rather to go to Crete, by him and Zenas he wrote an epistle to Titus, to stir him up to be active and vigilant, and to teach him how to behave himself in that station wherein he had placed him; which indeed was absolutely necessary for him, who had to deal with such a loose and untoward generation of men as the Cretians were; the country itself being not more fruitful and plentiful, than the manners of the people were debauched and vicious. And St. Paul puts TITUS in mind, what a bad character Epimenides the poet, a native of Crete who certainly knew them best, had given them, who says, The Cretians are always liars, evil beasts, slow-bellies, Polibius, a Heathen author (as well as others) charge the same things upon them: He says, That no where could be found more subtle and deceitful wits, and generally more wicked and deceitful counsels? that they were

were so very sordid and covetous, that they accounted nothing base or dishonest that was but gainful or advantageous. Besides, they were idle and impatient of labour, gluttonous, and intemperate, unwilling to take any pains farther than to make provision for the flesh; and as the effects of ease and plenty, they were waston and lascivious, and prone to the vilest and basest sort of lust, even sodomy itself. And this being the case, St. Paul bids Titus to reprove them sharply for their corrupt and depraved manners.

The main of this epistle to Titus consists of rules and directions to several ranks and relations of men, and instructs him in the qualifications of pastors and teachers; that they ought to be meek and unpassionate, free from the love of wine, and a desire after riches, by sordid and covetous designs; kind and hospitable; lovers of goodness and good men; modest and prudent; just and honest; strict and temperate; firm and constant in owning and asserting the doctrines of christianity that had been delivered to them, able both to persuade and comfort others, and mightily to convince those that resist and oppose the truth: For the poison of error had insinuated itself into these Cretians, together with the entertainment of christianity; there being many unruly and vain talkers, especially they of the circumcision, who endeavoured to corrupt the doctrine of the gospel with Jewish fables,

fables, groundless and unwarrantable traditions, mystical cabalistic explications, and foolish questions and genealogies; which they likewise mixed with principles of great looseness and liberty, that they might the better insinuate themselves into the affections of men, whereby they brought over numerous profelytes to their party; of whom they made merchandise, gaining sufficient advantage to themselves. So that it was absolutely necessary these mens mouths should be stopped, who, under pretence of christian liberty, perverted men from the true religion, and the plainness and simplicity of the gospel. Having done with ministers, St. Paul proceeds to give directions for persons of all ages and capacities, whether old or young, men or women, children or servants. And then of more public concernment, rulers and people, and indeed how to deport themselves in the general carriage of their lives.

The Apostle departing from Ephesus, was come to Troas, where though they had a fair opportunity to preach the gospel, yet, he says, he had no rest in his spirit, because he found not Titus his brother, whom he impatiently expected to bring him an account of the state of the church of Corinth. Whether Titus had been with him, and been sent upon this errand, or had been commanded by him to take Corinth in his way to Crete is not known. Not meeting him there,
away

away he goes for Macedonia, where at length TITUS arrived, and comforted him under all his other sorrows and difficulties, with the joyful news of the happy condition of the church of Corinth, and how readily they had reformed those miscarriages which in his former epistle he had charged upon them. Soon after St. Paul having received the collections of the Macedonian churches for the indigent christians at Jerusalem, he sent back TITUS, and with him St. Luke to Corinth, to excite their charity, and prepare their contributions against his own arrival there, and by them he wrote his second epistle to the church. TITUS faithfully discharged his errand to the church of Corinth, and having performed his services for which he was sent, returned, we may suppose, back to Crete. Nor do we hear any further account of him till St. Paul's imprisonment at Rome, whither, some authors relate, he came about two years after him, and continued with him till his martyrdom, whereat he was present, and together with St. Luke, committed him to the grave. Which account seems very doubtful; since St. Paul himself says, 2 Tim. 4. 10. before his death, that TITUS had left him, and was gone into Dalmatia, a province of Illyrium, to plant that fierce and warlike nation with the gospel of peace, taking it probably in his way in order to return to Crete.

And this is the last notice we find taken of TITUS

in the holy writings; nor do the records of the church henceforward furnish us with any certain memoirs or remarks concerning him. Other authors of suspected credit tell us, that TITUS converted PLINY the younger, that learned and eloquent man, Proconsul of Bithynia, and intimate Privy Counsellor to Trajan the Emperor, to the christian faith: For they relate, that PLINY returning from his province in Bithynia landed at Crete, where the Emperor had commanded him to erect a temple to Jupiter; which was accordingly done, and so solemnly finished, but St. TITUS cursed it, and it immediately tumbled to the ground. The Proconsul being extremely troubled, came with tears in his eyes to the holy man, to request his counsel; who advised him to begin it in the name of the God of the Christians, and it would not fail to prosper; he did so, and having finished it, PLINY himself, with his son, were baptized. But to leave this story as we find it, the ancients say, St. TITUS lived till he was 94 years of age, and died in peace, lying buried in Crete, in the same church, say the Romans, wherein St. Paul ordained him Bishop of that island; which must be understood of a church afterward built, it not being likely there should be any at that time. At Candia, the metropolis of Crete, was an ancient and beautiful church dedicated to St. TITUS, wherein, under the high altar, his remains are said to be honourably laid up, and were by the Greeks and Romans

Romans had in great veneration before that famous city fell into the hands of the Turks. The Western church celebrate his festival upon January 4, and the Greeks, August 25.

The LIFE of St. DIONYSIUS, the
Areopagite, who was beheaded.



DIONYSIUS was born at Athens, a place famous for arts and sciences, to which persons came from all parts of the world, to accomplish themselves in

in polite and useful learning. Though we find nothing said of his parents, yet we may conclude him to be of noble birth, at least not of the common rank, seeing none were admitted to be Areopagite Judges, unless they were nobly-born, and eminently exemplary for a virtuous and sober life. He was instructed in all the learned sciences of Greece, wherein he was an early proficient: When he was about 25 years old, he is said to have gone into Egypt, that he might perfect himself in the study of the mathematics, and be acquainted with their secret and mystical philosophy. He settled himself at Heliopolis, a city between Coptus and Alexandria, a place chosen by the Ægyptian priests, admirably advantageous for the contemplation of the heavenly bodies, and the study of philosophy and astronomy; where a very ancient historian assures us that Abraham himself lived, and taught the Ægyptian priests astronomy, and likewise other parts of learning.

DIONISIUS continuing his studies in this town, one memorable accident is reported; JESUS CHRIST the SON of GOD, was about this time delivered up at Jerusalem, to a shameful and painful death; by the hands of violence and injustice; when the sun, as if ashamed to behold so great a wickedness, hid his head, and put on mourning, to wait upon the funeral of its master: This eclipse was contrary to all the known rules

rules and laws of nature, it happening at a full moon, when the moon is at its greatest distance from the sun, and caused a strange darkness for three hours together, over all the earth, as is unanimously attested, not only by the four Evangelists, but Trallianus, sometime servant to Trojan, the Roman Emperor, who speaks of an eclipse of the sun about that time, whereby the day was turned into night, and the stars appeared at noon, accompanied with an earthquake, whereby many houses at Nice, in Bithynia, were overthrown. Apollophanes, beholding this strange eclipse, cried out to DIONYSIUS, that these were changes and revolutions of some great affairs; to whom the other replied, That either God suffered, or at least sympathized, and bore part with him that did.

DIONYSIUS having finished his studies at Heliopolis, returned to Athens, admirably accomplished to serve his country, and was accordingly advanced to be one of the judges of the Areopagus, a place of great honour and renown. This Areopagus was a famous senate-house, built upon a hill in Athens, wherein assembled their great court of Justice, the most sacred and venerable tribunal in all Greece. Under their cognizance came all the greater and more capital causes, and especially matters of religion, blasphemy against their Gods and them; and therefore St. Paul was arraigned before this court, as a setter forth of strange Gods,

Goes, when he preached to them concerning JESUS and the resurrection. They were exactly upright and impartial in their proceedings, and heard causes at night, or in the dark, that the person of the plaintiff or the pleader might have no undue influence upon them. There was no appeal from their sentence : Their number is uncertain, some making them nine, others thirty-one, and others fifty-one.

In this grave and venerable assembly late DIONYSIUS, when St. Paul, about forty nine or fifty years after the Death of our SAVIOUR, came to Athens ; where he resolutely asserted the cause of christianity against the attempts of the Stoick and Epicurean philosophers, who appeard vehemently against it. The Athenians, who were very curious in matters of religion, not understanding this new and strange doctrine that he taught, presently brought him before the Areopagite senate, where in an elegant oration, he with the utmost strength of reason, plainly demonstrated the folly and absurdity of those many vain deities which they blindly worshipped, and explained to them that infinite being that made and governed the world, and what indispensable obligations he laid upon all mankind to worship and adore him, especially for his exceeding love and kindness, in sending his own son to publish so excellent a religion to the world. Though his discourse was looked upon by some with scorn and
laughter,

laughter, yet it wanted not an happy influence upon many whom it convinced of the reasonableness and divinity of the christian faith: Among whom was DIONYSIUS, one of the judges that sate upon him, and Dameris (who St. Chrysostom says, was his wife) and probably his whole house. An ancient author relates a particular dispute between DIONYSIUS and St. Paul, about the unknown God, who was GOD-MAN, and was to appear in the latter ages, to reform the world. This the Apostle shewed to be the holy JESUS, lately come down from heaven, and so satisfied DIONYSIUS, that he prayed him to intercede with heaven, that he might be fully confirmed in this belief. The next day St. Paul having restored sight to one that was born blind, charged him to go to DIONYSIUS, and by that token reclaim his promise to be his convert: Who being amazed at this sight, readily renounced his idolatry, and was with his whole family baptized into the faith of CHRIST. An author of the like suspected authority, says, That DIONYSIUS travelled with St. Paul for three years after his conversion, who then constituted him Bishop of Athens; that he took a journey to Jerusalem, to meet the Apostles, who are said to have come from all parts of the world to be present at the last hours of the Blessed Virgin; and that he made several visits to the churches in Phrygia and Achaia, to plant and confirm the christian faith.

After

After this, the writers of his life generally make him prepare for a much longer journey: That having settled his affairs in Athens, and nominated a successor in his bishoprick, he is said to go to Rome, from whence he was dispatched by St. Clemens into France, where he planted the faith, and founded an episcopal see at Paris, when, about the ninetieth year of his age, he returned into the east to converse with St. John at Ephesus; thence back again to Paris, where he suffered martyrdom, and among a multitude of other miracles reported of him, by some credulous authors, he is said to have taken up his head, after it had been cut off by the executioner, and to have carried it in his hands (an angel going before, and an heavenly choir of angels singing all the way) for two miles together, till he came to the place of his interment, where he gently laid himself down, and was there honourably entombed. A story very improbable, and which several authors of reputation make no mention of. Nothing of certainty being related of him, but what Aristides, the christian philosopher has left upon record, in his apology for the christian religion (who himself lived, and was probably born at Athens, not long after DIONYSIUS). That after a most resolute and eminent confession of the faith; after having undergone several of the severest kinds of torments, he gave the last and greatest testimony of it by laying down his life, being beheaded, as is most probable, in
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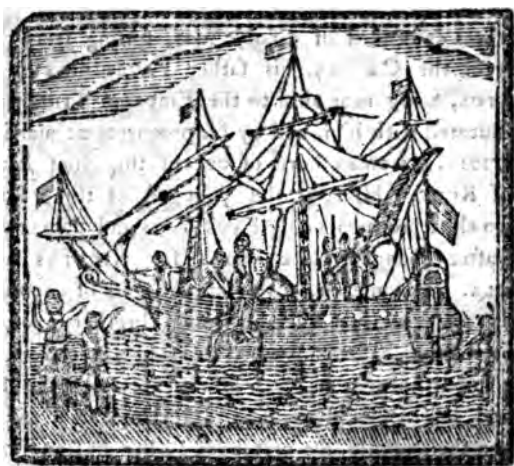
the reign of DOMITIAN the ROMAN Emperor, about 107 Years after the Passion of our Saviour. Many miracles are reported to have been performed by him both before and after his death : Among others, that in a village, in the Province of LUXENBURGH, not far from TREVES, is a Church dedicated to St. DENNIS, wherein is kept his skull, at least a piece of it, on the crown whereof is a white cross, while the other parts of the skull are black. This, common tradition, and some authors avouch it, will have to be made, when St. PAUL laid his hands upon him at his consecration. Which if so, I have no more to observe, but that orders (which the ancient church make a sacrament) did here even in a literal sense confer an indelible character and mark upon him.

The shape and figure of his body is by the GREEK MENÆON thus described : He was of a middle stature, slender, fair, but inclining to paleness, his nose gracefully bending, hollow-eyed, with short eye-brows, his ears large, his hair thick and white, his beard moderately long, but very thin. For the image of his mind expressed in his discourses, and the excellent conduct of his life, the GREEKS according to their magnifying humour as well as language, bestow most hyperbolical elogies and commendations on him. They stile him, the sacred interpreter and contemplator of hidden and unspeakable mysteries, and an unsearchable

depth of Heavenly knowledge; the trinity divine, the divine instrument of those enlivening graces that are above all comprehension. They say of him that his life was wonderful, his discourse more wonderful; his tongue full of light, his mouth breathing an holy fire; but his mind most exactly like to God; with a great deal more of the like nature up and down their offires. And certainly the nations which he has given the things of that supramundane state, are clear and certain.

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The LIFE of St. CLEMENS, Bishop
of Rome, who was drowned in the Sea.



IT adds not a little to the honour of this venerable Apostolical man, that he was fellow labourer with St. PAUL, and one of those whose names are written in the book of life: He was born at Rome, upon mount CÆLIUS, his father's name was TAUTIC-
NUS.

NUS, but we do not find who he was, or what profession or course of life he followed. Indeed in the book of Recognitions, which though liable in some cases to just exceptions, yet being of great Antiquity in the Church, written not long after the Apostolic age, some remarks may be taken out of them; Therein we find St. CLEMENS giving this account of himself.

He was descended of a noble race, sprung from the family of the CÆSARS, his father FAUSTINIANUS, or FAUSTUS, being near akin to the Emperor TIBERIUS, and educated with him, and by his procurement married MATTIDIA, a woman born of one of the chief families of ROME. He was the youngest of three sons, his two elder brothers being FAUSTINUS and FAUSTUS, who after changed their names for NICETAS and AQUILA. His mother, a woman, it seems of exquisite beauty, was by her husband's own brother strongly solicited to unchaste embraces, to avoid whose troublesome importunities, and yet loth to reveal it to her husband, lest it should occasion disturbance and dishonour to their family, she pretended to her husband that she was commanded in a dream; together with her two eldest sons, to depart for some time from ROME. He accordingly sent them to reside at ATHENS, for the greater conveniency of their education; But hearing nothing of them, though he sent messengers on purpose every year, he resolved at last to go himself in pursuit of them

them; which he did, leaving his youngest son, then twelve years of age, at home, under the care of tutors and guardians. St. CLEMENS grew up in all manly studies and virtuous actions, till falling under some great dissatisfactions of mind concerning the immortality of the soul, and the state of the other life, he applied himself to search more narrowly into the nature and truth of things, and resolved to consult the EGYPTIAN Magicians, whether by their dark art they were able to fetch back one of those that were departed into the invisible world, or raise a man from the dead, the very sight of whom might satisfy their curious enquiries about this matter. While he was under this suspense, he heard of the son of God's appearing in the World, and the excellent doctrine he published in JUDEA; wherein he was farther instructed by the ministry of St. BARNABAS, who came to ROME. Him he followed, first to ALEXANDRIA, and thence after a little time to JUDEA; arriving at CÆSAREA, he met with St. PETER, by whom he was instructed and baptized, whose companion and disciple he continued for a great part of his life. His father and mother, and his two brothers, after various misadventures which happened to them, by divers strange accidents met all afterwards together, and were at length converted, and baptized into the Christian faith.

This account is given in those ancient writings, and
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It is certainly known, and most Authors, unanimously agree that St. CLEMENS was Bishop of ROME; but there are some difficulties about the succession of the four first Bishops of that See, and a great many controversies thereon; some writers tell us, that St. PETER being sensible of his approaching dissolution, presented CLEMENS before the Church as a fit person to be his successor; the good man with all imaginable modesty declined the honour, which St. PETER in a long discourse urged upon him, and set out at large the particular duties both of Ministers in their respective orders and capacities, as also of the people; which done, he laid his hands upon him, and compelled him to take his seat. How he administered this great and difficult province, the ecclesiastical records give very little account; neither can we rely absolutely upon the credit and single testimony of Authors in matters so remote and distant; they tell us, that he dispatched away several persons to preach and propagate the christian religion in those countries, whither the sound of the gospel had not yet arrived: Nor did he only concern himself to propagate the faith where it was not, but to preserve the peace of those churches where it was already planted. For an unhappy schisme having broken out in the Church of CORINTH, they sent to ROME for his advice and assistance in it, who in the name of the Church whereof he was governor, wrote back an incomparable epistle to them, to compose and
quell

quell, as he calls it, that impious and abominable sedition that was arisen among them. The exact time of writing this epistle is not known; some judge it was before the destruction of JERUSALEM and the temple, and seems more probable to be written after the persecution under DOMITIAN, and probably not long before CLEMENS was sent into banishment. For in excuse for not answering the letters of the Church of CORINTH any sooner, he tells them it was by reason of those calamities and sad accidents that happened to them.

CLEMENS, by a firm patience and prudent care weathered out the stormy and troublesome times of DOMITIAN, and the short, but peaceable reign of NERVA; when alas the clouds returned after the rain, and began to thicken in a blacker tempest in the time of TRAJAN, an excellent Prince indeed, of so sweet a disposition and inoffensive conversation, that the ROMAN people at the choice of every new elected Emperor, cried a better than TRAJAN. But withal he was zealous for his religion, and upon that account a severe enemy to the christians. Among several laws enacted at the beginning of his reign, he published one forbidding the societies of Colleges erected up and down the Roman Empire, whereat men used to meet, and liberally feed, under pretence of more convenient dispatch of business, and the maintainance of mutual love and friendship; which yet the ROMAN state beheld
with

with a jealous eye, as fit nurseries for treason and sedition. Now the christian assemblies were looked upon as such by their enemies, for finding them confederated together, and constantly meeting them at the solemn love-feasts which were kept among them in those primitive times; and especially being of a way of worship, different from the religion of the heathen Empire, they thought they might securely proceed against them as illegal societies, and contemners of the imperial constitution, wherein St. CLEMENS, as the head of the society at ROME, was sure to bear the deepest share. And indeed it was no more than what he himself had long expected: For in his epistle to the CORINTHIANS, speaking of the torments and sufferings which the holy Apostles had undergone, he tells them, that he looked upon himself and his people as set to run the same race, and that the same fight and conflict was hid up for him.

As ancient Authors gives an account of the beginning of his troubles to this effect. St. CLEMENS having converted THEONORA, a noble lady, and afterwards her husband SISINIUS, a kinsman and favourite of the late Emperor NERVA, the gaining of so great a man, had such an influence upon divers others of chief note and quality, that they also embraced the christian faith, this good success procured to St. CLEMENS the envy and hatred of TORCURIANUS, a man of great power
and

and authority at that time in Rome, who by the inferior magistrates of the city, excited the people to mutiny against this holy man, charging him with magic and sorcery, and for being an enemy and blasphemer of the Gods, crying out, that he should either offer sacrifice to them, or expiate his impiety with his blood. Mamertinus, the Prætor of the city a moderate and prudent man, being willing to appease the uproar, sent for St. CLEMENS, and mildly persuaded him to comply : But finding his resolution inflexible, he sent to acquaint the Emperor with the case; who returned this short rescript, that he should offer sacrifice to the Gods, or be banished to Cherson, a disconsolate city beyond the Pontick Sea : And accordingly he was transported thither to dig in the marble quarries, and labour in the mines, a punishment by the laws, accounted next to death itself, the condemned persons, being treated with extream rigour ; for besides hard and severe labour, he was whipped and beaten, chained and fettered ; deprived of his estate, which was forfeited to the Exchequer, and degraded into the condition of a slave, whereby he was rendered incapable to make a will ; the heads of the christians were half-shaved, their right eye bored out, their left leg disabled, their foreheads branded with an infamous mark, and exposed to the most publick instances of infamy and dishonour, not to mention the hunger and thirst, the cold and nakedness,

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kedness, the filth and nastiness, which they were forced to endure within those miserable places.

Arriving at the place of his uncomfortable exile, he found vast numbers of christians condemned to the same miserable fate, who were yet somewhat comforted at the sight of so good a man, by whose constant preaching and exhortations, their adversaries entertained a better opinion of them and their religion, and which occasioned many of the inhabitants of those countries to embrace christianity, so that in a little time all the monuments of idolatry thereabouts were defaced and overturned. The same hereof being carried to the Emperor, he dispatched Ausidianus, the President, to put a stop to this growing sect, who in a short time put great numbers of them to death. And finding how readily and resolutely they offered up their lives for the profession of their faith, he gives over contending with the multitude, and resolved to single out a principal one among them, whose exemplary punishment might strike terror into the rest. To this purpose St. CLEMENS was pitched upon, and all temptations to renounce christianity being found ineffectual, the executioners were ordered to put him aboard a ship, and throw him into the bottom of the sea, where the christians might despair of ever finding his body; this was the very occasion which made our blessed SAVIOUR to allude, when in the case of a wilful scandal, that it were better for a
man

man that a millstone were hanged about his neck and be cast into the bottom of the sea. Its not certain what Ephraim, Bishop of that place has writ concerning the strange and miraculous discovery of the body of St. CLEMENS ; nor the particular miracle of a little child preserved a year together in the Church erected to him in the middle of the sea, in the place where he was drowned ; and infinite other miracles done there, as despairing they would find any credit among the learned ; and shall only mention one, that upon the anniversary solemnity of his martyrdom, the sea retreats on each side in heaps, and leaves a fair and dry passage, for three miles together to the martyr's tomb, erected within a church, built (as must be supposed by Angels) within the sea ; and the peoples devotion being ended, the water returns to its own place. His martyrdom happened in the third year of Trajan, (after he had been Bishop of Rome about nine years) one hundred years after the death of our SAVIOUR. His festival is celebrated by the Roman church, November 24.

66 • The LIFE of St. SIMEON,

&c. SIMEON slept in, and interceded with the people to spare so just and good a man, and one that was then praying to God for them.

The Rechabites were an ancient institution, founded by Jonadab the son of Rechab, who flourished in the reign of Jehu, and obliged his posterity, to drink no wine, sow no fields, plant no vineyards, build no houses, but to dwell in tents and tabernacles. All which precepts (the last only excepted, which wars and foreign invasions would not suffer them to observe) they kept with the most religious reverence; and are therefore highly commended by God for their exact conformity to the laws which were prescribed them, and are brought in to upbraid the degeneracy of the house of Israel, in violating the commands he had laid upon them. They continued, (according to God's promise, that they should not want a man to stand before him for ever) till the last time of the Jewish church.

It is probable that SIMEON was instructed in christianity by our Lord himself, whose auditor and follower he is supposed to have been; and in all likelihood was one of the seventy disciples, in which capacity he continued many years; till he was advanced to a place of great honour and eminency in the church. About the year L. XII. St. James the just, Bishop of Jerusalem,

67 BISHOP OF JERUSALEM.

salem, by the artifices of Ananias the high-priest, had been cruelly martyred by the Jews. The succession to whose office was so far thought to be the concernment of the whole christian church, that the apostles and disciples of our Lord are said to have come from all parts to consult and advise with those of our Saviour's kindred and relations, who should be put into place, whereupon they elected SIMEON, our Lord's near kinsman, whom they all judged most worthy of the place: How he managed the affairs of the church of Jerusalem is not particularly known to us, but we may be sure his office was attended with sufficient trouble and difficulty, both from the malicious temper of the turbulent people, and because it happened in the fatal period of the Jewish church. For the sins of that nation being now ripe for vengeance, and having filled up the measure of their iniquities, by their cruel usage of the apostles and messengers of our Saviour; their barbarous treatment of St. Stephen, St. James the great and the less; but above all their crucifying, with wicked hands, the Lord of glory, the wrath of God came upon them to the uttermost: And the Romans took away both their place and nation; of which I shall give a brief account.

The Jews being a stubborn people, and would not in the least submit to the Romans, because they looked upon themselves as a more free-born people than other nations,

nations, and were elevated with those great privileges that the Almighty had bestowed upon them, and therefore took all opportunities to regain their liberty; which they unanimously attempted in the reign of Nero: For Cestius Florus, whom the Emperor had sent to be Procurator or Governor of the province of Judea; by his intolerable oppressions and cruelties for two years together; which neither their prayers nor potent intercessors could prevail with him to abate, having tired out their patience; they broke out into a rebellion, which was begun at CÆSAREA, but quickly overspread the whole nation, till all places were full of blood and violence. The Governor being unable to suppress them; Gallus, the President of Syria, came from Antioch with an army to assist him; took Joppa, and some other places; and sat down before Jerusalem, but was at last forced to raise his siege with such precipitation; that he left all his warlike instruments and provisions behind. Upon this ill success, Nero dispatched Vespasian, a man of experienced courage and conduct, to the general of the army, who coming into Syria, rallied the scattered Roman troops, fell into Galilee, burnt Gadasa, and destroyed Jotapata, where Josephus himself was taken prisoner; and pursuing his conquests, was preparing to besiege Jerusalem; when hearing of the distractions of Italy, by the death of Nero, and the usurpations of Galba, Otho, and Vitellius, he marched to Rome, to free it from those commotions

commotions, which resolution was so far applauded by the army, that they forthwith proclaimed him Emperor. Who thereupon hastened into Egypt to secure that country which was of such considerable importance to the empire.

Vespasian sent his son Titus from Alexandria to Judea, commanding him to attempt the capital city, as the only way to put a quick period to the war. The state of Jerusalem was at this time very deplorable, which though once a city at unity within itself, was now torn in pieces with intestine divisions. Simon, the son of Giora, an ambitious man, had possession of the upper city. John, who headed a party called the Zealots, an insolent and ungovernable generation, commanded the lower parts, and the outskirts of the temple; the inner parts were secured by Eleazar, the son of Simon, who had drawn over a considerable number of the soldiers to join with him, and all these mutually opposing, and quarrelling with each other. Titus with his army approaching the city a while before the feast of the Passover, he straitly blocked up all the avenues and passages of escape, building a wall of 39 furlongs, which he strengthened with thirteen forts, whereby he prevented any from coming in or going out of the city, of which war, and the sackage of Jerusalem, if we compare what our SAVIOUR said concerning it in St. Luke, chap. 19.

70 The LIFE of St. SIM EON,

Verſes 41, &c. We ſhall find ſo juſt a correſpondence between the prophecy and the ſucceſs, as would tempt one to think that the hiſtorian had taken meaſures as much from our Lord's predictions, as from the events of things.

Terms of mercy were offered to the beſieged upon ſurrender, but ſcornfully rejected, which exaſperated the Roman army to fall upon them with greater ſi- cerneſs and ſeverity. And now God and man, heaven and earth, ſeemed to fight againſt them. For beſides the Roman army without, and the furious factions and diviſions within, the dreadful face of famine appeared among them, haſtened by the vaſt multitudes that came from all parts of the land to the Paſſover, and hunger raged ſo horribly within the city, that they took more care to rob and plunder one another of their provisions, than of defending themſelves againſt the common enemy; and ſo many thouſands died for want of food, that they could not bury them, but laid the dead bodies in heaps above ground: Nay, they broke the very laws of nature, Mary, the daughter of Eleazar, who was deprived of all her provisions by the ſoldiers, raging ſo for hunger, that ſhe boiled her ſucking child and eat it. So that well might our Lord call thoſe women bleſſed, who were barren, and whoſe paps never gave ſuck. Titus finding that neither kindneſs nor cruelty would work upon this obſti-
nate

nate people, prepared for a storm, and having gained the tower of Antonia, the Jews fled to the temple hard by, the outgates and porches whereof were immediately set on fire, at which the Jews were so astonished, that they never endeavoured to quench it. Titus being of a compassionate humour, was very desirous to spare the people, and save the temple; but all in vain, for a common soldier threw a fire-brand into the chambers that were about the temple, which presently took fire, and though the General ran and stormed, and commanded it to be put out, yet the noise and confusion was so great, that his orders could not be heard till it was too late, the triumphant flames prevailing in spite of all opposition, and with such furious rage, as if they threatened to burn Mount Sion to to the very roots. So effectually was our SAVIOUR'S threat fulfilled, when he told his disciples, who admired the late'y and magnificent buildings of the temple, Verily I say unto you, there shall not be left here ~~one~~ stone upon another that shall not be thrown down. Nay, for the farther verifying this prediction, Turnus Refus was commanded to plough up the foundation thereof. All things were now hur'd into a mixture of blood, smoak, and flames.: The Jews were slain like sheep or dogs, and many voluntarily leaped into the fire; the number of them that perished in this siege, amounting to eleven hundred thousand persons, besides ninety-seven thousand that were sold for slaves; the
numberless

numberless multitudes that flocked from all parts to the feast of the Passover, and were by the Roman army crowded up within the city, rendering this account very probable.

Such was the ruin of the Jewish church and state, thus was Jerusalem, the most eminent city, not only of Judea, but of the whole Eastern part of the world, (as Pliny himself confesses) utterly destroyed, notwithstanding its antiquity, wealth, and strength, after it had stood from the time of David, 179 years; and its very remarkable, that this siege began a while before the Passover, about the very time when they had barbarously put to death the Son of God, divine justice sometimes observing such an exact proportion in executing its vengeance. Their fatal fall being not only foretold by our SAVIOUR and his Apostles, but lately prefigured by immediate prodigies and signs from heaven. A blazing comet hung over the city for a whole year together in the shape of a sword. A little before the war began, in the feast of unleavened bread, a light suddenly shone out at nine o'clock at night, between the altar and the temple, as bright as at noon day. An heifer about the same time, as she was led to sacrifice, brought forth a lamb in the midst of the temple. The East gate of the inner part of the temple, all of massy brass, and which twenty men could hardly shut; after it was fast locked and barred,

was

was seen in the night to open of its own accord ; chariots and armies were beheld in the air, all in their martial postures, and preparing to surround the city. When the priests entered into the inner temple at Pentecost, they first perceived a noise and motion, and immediately heard a voice that said, Let us depart hence, And when all things were secure and peaceable, four years before the war began, one Gesus, a plain country fellow, pronounced many dreadful woes against the temple, the city, and the people, continuing so to do, especially at festival times for seven years together, notwithstanding all the cruel usage which he met with for so doing, till at length he was dispatched by a violent death. But miracles, threats, and warnings have no effect upon a people, whom the Almighty hath once given up to incurable infatuation.

In the midst of this calamitous and woeful state of the Jews, we find that St. SIMEON and the christians in the city, being timely warned by the caution which our blessed Lord had given them, that when they should see Jerusalem compassed with armies, and the abomination of desolation standing in the holy place, they should then flee unto the mountains ; or betake themselves to some obscure place of refuge ; and having been lately commanded by a particular revelation communicated to some good and pious men among them (which says Epiphanius was done by the ministry of an Angel)

Angel) to leave Jerusalem and go to Pella, they retreated thither, as to a little zoar, like as from the flames of Sodom, and so not one perished in the common ruin. This being a little town beyond Jordan, whose inhabitants were Gentiles, which is manifest, since the Jews under Alexander Jannaus, their King, plundered it, because they would not embrace their religion, and probably God directed the christians hither, that they might be out of the reach of the bosom of destruction, which was to sweep away the Jews wherever it came. Here they continued till the hatred and severity of the Romans being asswaged they might return with safety, which they did before the time of Adrian, the Emperor; who 47 years after the devastation coming to Jerusalem, in order to its reparation, found there a few houses, and a little church of the christians, built upon Mount Sion, in that very place where the upper room was, into which the disciples went up when they returned from our Lord's ascension. Here they kept their assemblies, and shewed so many miracles that Aquila the Emperor's kinsman, who he had made Governor, and Overseer of the building of the city, embraced christianity: But continuing in his former studies of magic and astronomy, after several admonitions given him to desist, he was cast out of the church; which he so resented, that he apostatized to Judaism, and afterwards translated the bible into Greek.

In the mean time SIMEON, no doubt was very diligent in his office, and in the discharge thereof it pleased God to preserve him to a great age, as a person highly useful to the church, even to the middle of Trajan's reign, when he was brought to give his last testimony to his religion upon a very slight pretence. For the Roman Emperors being jealous of their new established sovereignty, and there being an antient tradition (as appears from Josephus, Suetonius and Tacitus) throughout the East, that one of Judea should arise a Prince, that should be the great monarch of the world; which though Josephus, to ingratiate himself with the Romans, flatteringly applied to Vespasian, yet this did not quiet their minds, but that they still beheld all that were in the line of David with a jealous eye. This made Domitian the son of Vespasian resolve to destroy all that were of the blood royal of the house of Judah, upon which account two nephews of St. Jude, one of the brothers of our SAVIOUR, were brought before him and despised by him for their poverty and meanness, as persons very unlikely to stand competitors for a crown. And SIMEON being envied by some sects of the Jews for his activity and zeal in promoting the christian faith, they accused him to the Proconsul of Syria, for being of the posterity of the kings of Judah and a christian, who commanded him for several days together to be racked with the most exquisite torments, which he endured with so much courage

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rage and patience, that the Proconsul, and all that were present, were amazed to see a person of so great an age endure such cruel tortures; at last he was commanded to be crucified. He suffered in the 180th year of his age, in the 10th of Trajan's reign, and in the year of our LORD 107.

The LIFE of St. IGNATIUS, Bishop of Antioch, who was devoured by Lions.



WE find little recorded concerning the country and parentage of this holy man: He is by several authors called THEOPHORUS, or one that is borne

or carried by God; for we are told that he was that very child whom our SAVIOUR took into his arms, and set him in the midst of his disciples, as the most lively instance of innocency and humility, but St Chrysostom who had a better opportunity of knowing the truth thereof, expressly affirms that IGNATIUS never saw our SAVIOUR, or enjoyed any familiarity or conversation with him. In his youth he was intimately conversant with the apostles, and educated by them, and it is said was St. John's disciple. Being fully instructed in the doctrines of christianity, he was, for his eminent parts, and piety of life, chosen Bishop of Antioch, the metropolis of Syria, and the most famous city in the East, containing at that time above two hundred thousand souls. He continued about forty years at Antioch, in the midst of stormy and tempestuous times, but declined the dangers that threatned him, by his prayers, tears, fastings, and the indefatigable pains he took to confirm weak and unsettled christians in the faith in the midst of the persecutions. When a quiet interval happened to the church, he rejoiced therein, though as to himself he somewhat impatiently expected and longed for martyrdom, without which, he reckoned he could never perfectly attain to the love of CHRIST, nor fill up the duty and measures of a true disciple, which afterwards became his portion.

About the year of CHRIST 107, Trajan the Emperor,

being swelled with his late victory over the Scythians and Daci, came to Antioch to make preparations for the war against the Parthians and Armenians, entering the city with the pomps and solemnities of a triumph; and being zealous for the heathen superstitions, he began first to enquire into religious concerns, and looked upon it as an affront to his other successes, to be conquered by christians, so he resolved to make this religion stoop and carry on the persecution against it here, which he had already begun in other parts of the Roman empire. St. IGNATIUS being always careful for the prosperity of his flock, thinking it more prudent to go himself, than to stay to be sent for, of his own accord presented himself to the Emperor, with whom it is said he had a large discourse, who telling him, that he wondered how he durst transgress the laws. IGNATIUS asserted his own innocency, and the power that God had given him over evil spirits; and that the Gods of the Gentiles were no better than demons, there being but one Supreme Deity who made the world; and his only begotten Son CHRIST JESUS, who though crucified under Pilate, had yet destroyed him that had the power of sin, that is, the devil, and would ruin the whole power and empire of the demons, and tread it under the feet of those that worship God in their hearts. The issue of this discourse (according to the Greek rituals and others) was, that he, for his constancy and resolution in his profession,

was

was sentenced to the most severe and merciless torments, whipped with scourges that had leaden bullets at the end of them, forced to hold fire in his hands, while his sides were burnt with papers dipped in oil; his feet stood upon live coals, and his flesh was torn off with burning pincers.

Having by an invisible patience overcome the cruelty and malice of his tormentors, the Emperor pronounced the final sentence upon him, that being incurably over-run with superstition (as they called the christian faith) he should be carried by soldiers to Rome, and there thrown as a prey to wild beasts. The good man heartily rejoiced at the fatal decree: I thank thee, O Lord (said he) that thou has condescended thus perfectly to honour me with thy love, and hast thought me worthy with thy apostle Paul to be bound with iron chains. With that he cheerfully embraced his chains, and having fervently prayed for his church, and with tears recommended them to the Divine care and Providence, he delivered up himself into the hands of his keepers that were appointed to transport him to the place of execution.

And though Rome was a vast way from Antioch in Syria, yet it was usual with the Governor of Provinces to send such malefactors as were eminent for quality, or for the nature of their crimes to Rome, that

that their punishment might be made exemplary in the eye of the world; neither were his enemies willing he should suffer at home, for fear lest the people should have a higher veneration for him, and a firm belief of that faith which he had taught them, when they saw him sealing it with his blood: They might likewise hope, that by so long a journey, men in all places where he came would be terrified from embracing that religion which the emperor so much detested, and the profession whereof they must purchase at so dear a rate; and they might hope, that by this severe usage IGNATIUS himself might be broken, and forced to yield, considering his great age, being then about eighty years old, and the length and tediousness of the journey, the ways being bad at all times, but much more in winter, without the necessary accommodation for so aged and infirm a person, and the rude and merciless carriage of his keepers, who treated him with the utmost inhumanity. From Syria even to Rome, both by sea and land, I fight with beasts; night and day I am chained to ten leopards, which is my military guard, who, the kinder I am to them, are the more cruel and fierce to me: As himself complains. And though probably they thought the Romans at so great a distance, might judge he suffered as a malefactor for some notorious crime, rather than as a martyr for religion, yet the Divine Providence, who knows how to bring good out of evil, might the rather permit it to be so, that

that the leading so great a man so far in triumph, might make christianity more illustrious, and establish the christians therein, who flocked to him from all parts as he came along, and arm them with the stronger resolutions to die for their religion; and especially, that he might seal the truth thereof at Rome, where his death might teach the city that was so famous for arts and wisdom, a better Philosophy than they had learned before.

Being confined to a guard of soldiers, he took his leave of his beloved Antioch, and was conducted to Seleucia, a port town of Syria, about sixteen miles distant from thence: And going on board a ship, after a tedious voyage, they arrived at Smyrna; and being sent ashore, IGNATIUS went to salute Polycarpus, Bishop of that place, and his old fellow pupil under St. John, the Apostle. Joyful was the meeting of these two holy men. St. Polycarpus was so far from being discouraged, that he rejoiced in the other's chains, and earnestly pressed him to a firm and final perseverance. From hence he writ letters to several persons and places, and particularly one to the christians at Rome, to acquaint them with his present state, and passionate desire not to be hindered in the cause of martyrdom, which he was now hastening to accomplish. At length he arrived at Ostia, at the mouth of Tyber, about sixteen miles from Rome, where the christians in that city

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city daily expecting him, came and received him with an equal resentment of joy and sorrow, being glad to see so good a man, but grieved to think how soon, and with how severe a death he was to be taken from them; and when some of them did but intimate that he might escape death, he expressed a pious indignation, intreating them not to do any thing to hinder him from hastening to his crown.

Being conducted to Rome, and presented to the Præfect of the city, together with the Emperor's letters, all things were preparing for his martyrdom, and in the mean time the brethren visited him, whom he prayed with and for, and recommended the state of the church to the care and protection of our blessed SAVIOUR, whom he earnestly solicited to stop the persecution that was begun, and bless christians with a true love and charity towards one another. And that his punishment might be more pompous and public, he was brought out in one of their solemn festivals to execution, and being carried into the amphitheatre (where the people were usually entertained with the bloody conflicts of sword-players, and the hunting and fighting of wild beasts) according to his own fervent desire, that he might have no other grave but the bellies of wild beasts, the lions were let loose upon him, who roaring against him, he undauntedly said, That now, as God's own corn, he should be ground between the teeth of these wild beast,
and

and become white bread for his Heavenly Master. The lions were not long in doing their work, but quickly dispatched him, leaving nothing but a few hard and solid bones.

This punishment was inflicted by the Romans, only upon capital offenders, which they reckoned the christians to be, who were so often condemned to this kind of death, that if a famine or earthquake did but happen, the common outcry was, Away with the christians to the lions.

He suffered December 20, in the 10th year of the reign of the Emperor Trajan, anno Christo 108.

About this time, while Trajan was at Antioch, the Governors of Bithynia and Palestina, sending him an account that they were wearied out in executing the laws against the Galileans, and that they were an harmless and innocent people, and crouded in multitudes to execution, publicly owning themselves christians : The Emperor commanded that no enquiry should be made after them, but if any offered themselves they should be put to death ; which we are told was occasioned by his having an account how undauntedly IGNATIUS suffered that bitter death. And Almighty God seemed to vindicate his innocency, by the dreadful and unusual earthquake that happened about Antioch soon after, whereby

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whereby thousands were destroyed, and Trajan himself had he not escaped out of a window, had undergone the same fate.

This excellent man IGNATIUS (saith St. Chrysostom) gloried in his sufferings, and called his chains his jewels and ornaments. He was raised both above the love and fear of this present world, and could as freely lay down his life, as another man could put off his cloaths; his soul was strongly inflamed with a desire of martyrdom, and often wished in his journey to Rome that he might meet with the wild beasts which were prepared for him; and told his enemies he desired nothing more than that they might speedily devour him; and if they were backward, as they had been to some others, he would provoke and force them. Let the fire, said he, and the cross, the assaults of wild beasts, the breaking of bones, cutting of limbs, battering my whole body in pieces, yea all the torments that the devil can invent, come upon me, so I may but attain to be with JESUS CHRIST; professing he thought it much better to die for CHRIST, than to live and reign sole monarch of the world. And yet after all, the noble martyr looked upon himself to be one of the least of the faithful of the church of Antioch, and that though it was his utmost ambition, yet he doubted whether he was worthy to suffer for the christian religion.

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The LIFE of St. POLYCARP, Bishop
of Smyrna, who was thrust through in the flames.



IT may be probably concluded from the great age of
POLYCARPUS at the time of his death, that he
was born towards the latter end of Nero's reign, and
it is supposed, had his birth in Smyrna, an eminent
city of Ionia, in the Lesser Asia. The Greeks
M report,

report, that he was educated by a noble lady, called Callisto, who out of her piety and charity, having exhausted all her granaries in relieving the poor, had them suddenly filled again by POLYCARPUS's prayers : of which one of their authors relates the following circumstances : Callisto being warned in a dream, sent and redeemed POLYCARPUS (then but a child) of some who sold him, brought him home, took care of his education, and finding him a youth of pregnant parts, as he grew up, made him steward of her house ; whose charity, it seems, he dispensed with a very liberal hand, inasmuch, that during her absence, he had emptied all her barns and storehouses to the use of the poor : For which, being charged with his fellow-servant, at her return, she not knowing to what use he had employed them, called for her keys, and commanded him to resign up his trust ; which was no sooner done, but at her entrance she found all places as full as she had left them, which his prayers and intercessions to the Almighty had again replenished. As indeed God may sometimes work a miracle, rather than charity shall suffer in its bounty.

In his younger years, we are told he was instructed in the christian faith, by St. John ; and Eusebius says, he was familiarly conversant with the Apostles, and received the government of the church of Smyrna, from those who had been eye-witnesses and ministers of our

LORD :

LORD; and that St. John committed him to the tutorage and education of the young man whom he took up in his travels, who ran away and became a Captain of highwaymen, and was afterwards reduced and reclaimed by that Apostle. There now happened a great controversy about the observation of Easter, between the Eastern and Western churches, each justifying themselves by apostolical practice and tradition. To prevent this from breaking out into a greater flame, POLYCARPUS undertakes a journey from Smyrna to Rome, where he reclaimed many to the church who had been infected with errors, especially the pernicious heresies of Marcion; who meeting him one day in the street accidentally, and being offended that he did not salute him, called out to him, POLYCARPUS, own us; to whom the good man replied, I own thee to be the first born of Satan. And indeed he had such a mighty zeal, and abhorrency of pestilent principles, that whenever he heard any discourse of that nature, he was wont to stop his ears, and cry out, Good God! To what times hast thou reserved me, that I should hear such things! And immediately left the place. This zeal and carriage of his towards Marcion, we may suppose he learnt of St. John, of who he was wont to tell, that going into a bath at Ephesus, and espying Cerinthus, the arch-heretick there, he presently started back, saying to his companions, Let us be gone, lest the bath wherein there is Cerinthus,

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Cerinthus, the enemy of the truth, fall on our heads.

About the seventh year of the reign of Marcus Antoninus, a bloody persecution began against the christians : For the Emperor designing an expedition against the Marcomani, the terror of whom had sufficiently awakened the Romans, the Priests were summoned together, and began more solemnly to celebrate their Pagan ceremonies ; being told, no doubt, that there was no better way to atone and pacify the wrath of their Gods, than to be severe upon the christians, who were looked upon as their open and implacable enemies. And now it was that POLYCARPUS, after a long and diligent discharge of his office, received his crown : For the persecution growing hot at Smyrna, and many have already sealed their confession with their blood, the general cry was, Away with the impious, or the atheists (as the christians were generally accounted). Let POLYCARPUS be sought for. The good man was not at all disturbed at the news, but resolved to endure the brunt, till his friends knowing his singular usefulness, and our SAVIOUR had allowed his disciples when they were persecuted in one city to fly to another, prevailed with him to withdraw into a neighbouring village, where with a few companions he continued day and night in prayer. Three days before his apprehension, falling at night into a trance, he

he dreamed that his pillow was on fire, and burnt to ashes ; which, when he awaked, he told his friends as a preface that he should be burnt alive for the cause of CHRIST.

In the mean time, he was narrowly searched for ; upon notice whereof, his friends persuaded him to retire to another village ; where he no sooner came, but his enemies seized two youths whom they forced to a confession, were by them conducted to his lodging in the evening, and heard he was in bed in an upper-room ; and though he might have escaped into another house, yet he refused, saying, The will of the Lord be done : And coming down, saluted his persecutors with a chearful countenance, so that they who did not know him before, wondered why so grave and venerable a poor old man should be so eagerly hunted after. He being unconcerned, ordered a table to be spread, and provisions to be set upon it, inviting them to eat, and desiring that in the mean while he might have an hour for prayer ; which being granted, he had such mighty assistances of divine grace, that he continued praying near two hours together, heartily recommending to God the case of all his friends and acquaintance, whether great or little, honourable or ignoble, and the state of the church of CHRIST throughout the world ; all that heard him being astonished at it, and much concerned

concerned that so holy and religious a man should be put to death.

His devotion being ended, he was set upon an ass, and conducted into the city. Upon the road they were met by Herod and his father Nicetas, who indeed were the chief occasion of his persecution, and had put the tumult into motion. Herod (as St. Augustin says) was in an office at that time somewhat like our Justices of the Peace; they being to guard the provinces, to secure the public peace within their jurisdictions, to prevent and suppress riots, robberies, rapines, and to transmit to the Emperor the examinations they had taken of such matters. This man was a great enemy to POLYCARPUS, and taking him up into his chariot, he and his father, by plausible insinuations, endeavoured to undermine his constancy, asking him what harm there was in saying, My Lord, the Emperor, and in sacrificing, by which means he might save his life? This was an usual way of attempting the christians; not that they made any scruple to acknowledge the Emperor to be their Lord, they being always ready to pay all due subjection and reverence to Princes, but because they knew the Romans who flattered their Emperors with the names of deities, by that title usually understood Almighty God; though as Turtullian says, in any other notion of the word they could freely call him Lord; and yet even
Augustus

Augustus Cæsar himself modestly forbade that title to be ascribed to him.

POLYCARPUS returned no answer, till, being urged, he positively told them he would never comply to their desires; whereupon they turned their pretended kindness into scorn and reproaches, thrusting him out of the chariot with such violence, that he was terribly bruised with the fall; whereat nothing daunted, as if he had received no hurt, he cheerfully hastened to the place of execution; whither being come, a confused noise and tumult arose, and it is related a voice came from heaven, heard by many, Saying, POLYCARPUS; be strong, and quit thyself like a man. Immediately he was brought before the public tribunal, where a great shout was made, all rejoicing that he was apprehended. The Proconsul of Asia asked whether he was POLYCARPUS? Which being owned, he began to persuade him to recant. Regard, said he, thy great age, swear by the genius of Cæsar, repent, and say with us, Take away the impious. These being the usual proposals to christians, who for refusing to swear by the Emperor's genius were traduced as traitors and enemies to the state; yet they openly professed, that though they could not swear by the fortune of the Emperor (their genii being accounted deities, which the christians knew to be but dæmons, and cast out at every turn) yet they scrupled not to swear by the Emperor's safety,

safety, a thing more sacred than all the geni in the world.

The holy martyr looking upon the numerous spectators with a severe countenance, and looked up to heaven, saying (though quite in another sense than they intended) Take away the impious. The Proconsul still persuaded him to swear, and to blaspheme CHRIST, with promise to release him, with which temptation they usually assaulted christians: But POLYCARPUS with a noble scorn replied, Threescore and six years have I served him, and he never did me any harm; how then shall I now blaspheme my King and my SAVIOUR? The Proconsul still importuned him to swear by Cæsar's genius: To whom he answered, since you are so vainly ambitious that I should swear by the Emperor's genius as you call it, as if you knew not who I am; hear my confession, I am a christian; if you have a mind to learn the christian religion, appoint me a time, and I will instruct you in it. The Proconsul advised him to persuade the people: He answered, To you I rather chuse to address my discourse; for we are commanded by the laws of our religion to give to Princes, and the powers ordained of God, all that due honour and reverence that is not contrary to the precepts of religion. As for the multitude, I think them not competent judges, to whom I shall give an account of my faith.

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The Proconsul finding all his persuasions in vain, began to threaten him; I have Wild Beasts at Hand said he, to which I will cast thee unless thou recant. Call for them, cried the Martyr, for I am immutably resolved not to change the better for the worse, accounting it fit and comely only to turn from Vice to Virtue, and not the contrary. Since thou makest so light of Wild Beasts (said POLYCARPUS) I have a Fire that will tame thee, unless thou recant. Thou threatenest me with Fire (said POLYCARPUS) that burns but for an Hour, and is presently extinct; but art ignorant, alas! Of the Fire of Eternal Damnation, and the Judgment to come, reserved for the Wicked in the other World. But why delayest thou? Bring forth whatever thou hast a mind to. The Proconsul was astonished at his Constancy, and commanded the Cryer to proclaim thrice, POLYCARPUS has professed himself a Christian; whereat the Multitude of Jews and Pagans cried out aloud. This is the great Doctor of ASIA, and the Teacher of the Christians: This is the Destroyer of our Gods, that teaches Men not to do Sacrifice, or worship the Deities; and earnestly demanded he might be eaten by the Lions; which he denying, they unanimously required that he might be burnt alive. This being granted, and the Fire prepared, in which the Jews were peculiarly active, he untied his Girdle, laid aside his Garments, and put off his Shoes. The Officers then came to nail him to the Stake; but he desired them to forbear, assuring

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them,

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them, that he who had given him strength to endure the Fire, would enable him to stand immovable in the hottest Flames. So they only tied him, who then poured out his Soul to Heaven in this following Prayer: ' O Lord God Almighty, the Father of thy well-beloved and ever-beloved Son JESUS CHRIST, by whom we have received the Knowledge of thee, the God of Angels, Powers, and of every Creature, and of the whole Race of the Righteous who lived before thee; I bless thee that thou hast graciously condescended to bring me to this Day and Hour, that I may receive a Portion in the Number of thy Holy Martyrs, and drink of CHRIST's Cup, for the Resurrection to Eternal Life both of Soul and Body, in the Incorruptibleness of thy Holy Spirit. Into which Number grant I may be received this Day, being found in thy Sight as a free and acceptable Sacrifice, such a one as thou thyself hast prepared, that so thou mayest accomplish what thou, O true and faithful God hast foreshewn. Wherefore I praise thee for all thy Mercies; I bless thee, I glorify thee through the Eternal High Priest, thy beloved Son JESUS CHRIST: To whom, with Thyself, and the Holy Ghost, be Glory, both now and for ever. Amen.'

Which last Words he pronounced with a more clear-audible Voice; and having done his Prayer, the Ministers of Execution blew up the Fire; which increased to

a mighty Flame, behold, (a Wonder was seen) the Flames disposing themselves into the Resemblance of an Arch, like the Sails of a Ship swelled with the Wind, gently encircled the Body of the Martyr, who stood all the while in the midst, not like roasted Flesh, but like Gold or Silver purified in the Furnace; his Body sending forth a delightful Fragrancy; which like Frankincense, or some other costly Spices, presented itself to their Senses.

The blind Infidels were so far from being convinced, that they were rather exasperated by the Miracle, commanding one of those Spearmen who were wont to dispatch those Wild Beasts when they became outrageous, to go near, and run him through with a Sword; upon which so great a Quantity of Blood flowed from the Wound, as extinguished the Fire. Thus died this Apostolical Man, in the Year of CHRIST, 167, about the hundredth Year of his Age, some write the hundred and tenth.

The Amphitheatre where he suffered, is in great Measure yet remaining as a late Eye-witness and diligent Searcher into Antiquity informs us; in the two opposite Sides whereof are the Dens where the Lions used to be kept.

His Tomb is in a little Chapel in the Side of a Mountain,

tain, on the South-east Part of the City, solemnly visited by the GREEKS upon his Festival-day, which the Latin Church celebrate January 26. And though we ought not to make severe Interpretations of the Actions of Divine Providence, yet it is observable, that soon after the Death of POLYCARPUS, the Almighty's Displeasure fell, as upon other Places, but more particularly upon SMYRNA, by Plague, Fire and Earthquakes ; by which Means their City, which before was one of the Glories and Ornaments of ASIA, was turned into Rubbish and Ashes ; their stately Houses overwhelm'd, their magnificent Temple destroyed, their Traffick spoiled, their Ports laid Waste, besides the great Numbers of People that lost their Lives. Indeed their Fate was so bad, that ARISTIDES, their own Orator, who was Cotemporary with St. POLYCARPUS, and fully described the same, professes he was forced to give over, being unable to proceed further upon so lamentable a Subject.

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The LIFE of St. JUSTIN, Martyr, who with
six more was whipped and beheaded.



JUSTIN the Martyr, was one of the most learned
and the most early Writers of the Eastern Church:
He was born at NEAPOLIS, a noted City of PALESTINA,
within the Province of SAMARIA, anciently called
SICHEN. His Father was named PASSCUS, a Gentile,
who

who took Care, together with Religion, to have him Educated in all the Learning and Philosophy of the Gentile World. In his younger Years, before his Conversion to Christianity, he travelled into EGYPT, to be instructed in their Mysteries Learning. Being from his Youth acted by an inquisitive Genius to make Enquiries after Truth, he gave himself up to the Study of Philosophy: And walking one day into a solitary Place by the Sea Side, there met him a great ancient Man, of a venerable Aspect, who fell into Discourse with him about the Excellency of Philosophy, which JUSTIN asserted to be the true Way to Happiness, and of knowing and seeing God. This the grave Person refused at large, and in Confusion comes to him, him who were the most likely Persons to set him in the right Way. He tells him, that long before his reputed Philosophers, there were certain Blessed and Holy Men, lovers of God, and divinely Inspired, called Prophets, who foretold Things which have since come to pass; who alone understood the Truth, and designedly declared it to the World. Whole Books yet extant would instruct a Man in what most became a Philosopher to know, the Accomplishment of whose Predictions did sufficiently attest their Faithfulness and Integrity; and the mighty Miracles which they wrought confirmed the Truth of their Doctrines; that they magnified the Great Creator of the Universe, and published his Son Christ to the World: Concluding his Discourse with this

this Advice. But as for thyself, above all Things pray that the Gates of Light may be set open to thee; for these are not Things discerned and understood by all unless God and CHRIST, grant to a Man the Knowledge of them. Which Discourse being ended, he immediately departed from him.

This wise Discourse of this venerable Man kindled a divine Flame in the Martyr's Soul, and a sincere Love of the Prophets and those excellent Men that were Friends to CHRIST; so that he began seriously to enquire into the Christian Religion, which he confesses he found admirably adapted to terrify and persuade those that were out of the right Way, and to procure serenity and peace of Mind to those that were conversant in it; wherein he was much confirmed by the innocency of the Christian Lives, the constancy of their Sufferings, the greatest Torments of their undoubted Resolutions to embrace Death in its most dreadful Appearance; This very Account he gives of it to the ROMAN Emperor. For my own Part, says he, being detained in the Study of Philosophy, when I heard the Christians traduced and reproached, and yet saw them fearlessly rushing upon Death, and enduring all those Tortures that are most dreadful to Human Nature, I concluded, that it was impossible those Men should wallow in Vice, and be carried away with Lust and Pleasure. For what Man that is a Slave to Intemperance and Carnal Enjoyments

ments can chearfully bid Death welcome, which he knows must put a Period to all his Pleasures and Delights; and would not rather endeavour by all Means to prolong his Life as much as possible; and to conceal himself from the Notice of the Magistrate, rather than voluntarily betray and offer himself to present Execution? And certainly the Martyr's Reasonings were unanswerable, seeing there could not be a more effectual Proof of their Innocency, and of the Truth and Excellency of their Religion, than by being Roasted, Tormented, Beheaded every Day, and sealing the Verity thereof with their last Breath.

After his Conversion to Christianity, he writ a Discourse to the GENTILES, who were troubled at the Loss of so useful and eminent a Person, and wondered at his sudden Change, wherein he thus bespeaks them; Think not, O ye GREEKS, that I have rashly and without deliberation departed from the Rites and Ceremonies of your Religion; for I could find nothing in it really sacred, and worthy of Divine Acceptance; the matters among you, as your Poets have ordered them, are Monuments of nothing but Madness and Intemperance; and if a Man apply himself, even to the most learned among you, for Instruction, he shall be intangled in a thousand Difficulties, and become the most confused Man in the World. And then proceeds with a great Deal of Wit and Eloquence, to expose the Folly and Absurdities

Absurdities of the main Foundation of the PAGAN Creed, concluding his Address with these Exhortations, Come hither, O ye GREEKS, and partake of a most incomparable Wisdom, and be instructed in a Divine Religion, and acquaint yourselves with an Immortal King. Become as I am, for I sometime was as you are. This is the Efficacy and Divinity of the Doctrine, which like a skilful Charm, expels all corrupt and poisonous Affections out of the Soul, and banishes that Dust which is the Fountain of all Evil, whence Enormities, Strifes, Envy, Emulation, Anger, and such like mischievous Passions, do proceed; which being once driven out, the Soul presently enjoys a pleasant Calmness and Tranquility. And being delivered from that Yoke of Evils that before lay upon its Neck, it aspires and mounts up to its Creator; it being but suitable that it should return to that Place from whence it borrowed its Original.

He came to ROME probably, about the beginning of the Reign of ANTONINUS PIUS, where he fixed his habitation, and strenuously promoted the Cause of Christianity; and in confuting the Heresies that then disturbed the Church; especially those invented by MARCION, who was the Son of a Bishop, born in PONTUS, and for deflowering a Virgin was cast out of the Church; whereupon, he fled to Rome, and broached many horrid Errors; particularly, that there were two Gods, one, the Creator of the World, whom he made to be the

God of the Old Testament, and the Author of Evil. The other a more Sovereign and Supreme Being, Creator of more excellent Things, the Father of Christ, whom he sent into the World to dissolve the Law and the Prophets, and to destroy the Works of the other Deity, whom he styled the God of the Jews. About the Year of our Lord 160, the Christians were severely used; for though ANTONINUS PIUS was a mild Prince, and published no Edicts against the Christians, yet they being generally defamed as a wicked and barbarous Generation, they were persecuted in all Places, by Virtue of the particular Edicts of former Emperors, and the general standing Laws of the ROMAN Empire; to vindicate them from the Aspersions cast upon them, and to mitigate the Severities used towards them. JUSTIN writ his Apology, presenting it to the Emperor, to his two Sons, and to the Senate, and by them to the whole People of ROME, wherein with great Evidence of Reason he defends the Christians from the common Objections of their Enemies, proves the Divinity of the Christian Faith, and shews how unjust and unreasonable it was to proceed against them without due Conviction and Form of Law; acquaints them with the innocent Rites and Usages of the Christian Church; and lastly, reminds the Emperor, that ADRIAN, his Predecessor, commanded that the Christians should not be needlessly and unjustly vexed, but their Cause should be determined in open Judicature.

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The Emperor, who was of a merciful and generous Disposition, being moved by this Apology, and by the Notices he received from other Parts of the Empire, gave Order, ~~that~~ the Christians henceforward should be treated more gently, as appears by the following letter to the Commonalty of ASIA,

ANTONINUS CÆSAR, *Emperor and High Priest, Father of the Country, to the common Assembly of ASIA, Greeting; I am very well assured, that the Gods themselves will take Care that this Kind of Men shall not escape, it being much more their Concern than it can be yours, to punish those that refuse to worship them; whom you do but more strongly confirm their own Sentiments and Opinions while you vex and oppress them, accuse them for Atheists, and charge other Things upon them, which you are not able to make good; nor can a more acceptable Kindness be done them, than that being accused they may seem to chuse rather to die than to live, for the Sake of that God whom they worship. By which Means they get the better, being ready to lay down their Lives, rather than be persuaded to comply with your Commands. As for the Earthquakes that have been, or that may yet happen, it may not be amiss to advertise you, whose Minds are ready to despond under any such Accidents, to compare your Case with theirs. They at such a Time are much more secure and confident in their God; whereas you seeming to disown God all the while, neglect both the Rites of other Gods, and the Religion of*
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that Immortal Deity; nay, banish and persecute to Death the Christians that worship him. Concerning these Men, several Governors of Provinces; have written to my Father of Sacred Memory; to whom he returned this Answer: "That they should be no Way molested, unless it appeared that they attempted something against the State of the Roman Empire." Yea, and I myself, have received many Notices of this Nature, to which I answered according to the Tenor of my Father's Constitution. After all which, if any shall continue to trouble them, merely because they are Christians, Let him that is indicted, be discharged, although it appear that he be a Christian, and let the Informer himself undergo the Punishment. Published at EPHESUS in the Place of the common Assembly of ASIA.

Not long after this, St. JUSTIN seems to have revisited the Eastern Parts, and coming to EPHESUS, fell into Acquaintance with TRYPHON the Jew, a Man of great Note and Eminency, who had fled his Country in the late War, wherein BARCOCHAB had excited and headed the Jews to a Rebellion against the ROMANS; since which Time, he had lived in GREECE, and especially at CORINTH, and had mightily improved himself by conversing with the Philosophers of those Countries: With him JUSTIN disputed two Days successively, wherein he so admirably defended the Christian Religion, that he cut the very Sides of the Jewish Cause, and discovered their implacable Spite and Malice; who not content to
reject

reject Christianity, sent peculiar Persons up and down the World to spread Abroad, that JESUS the GALILEAN was a Deceiver and Seducer, and his whole Religion nothing but a Cheat and an Imposter; and in their public Synagogues, they solemnly anathematized all that named Christians, hated them with a mortal Enmity, oppressed and murdered them whenever they got them in their Power, unless they would renounce and blaspheme CHRIST. The Issue of this Conference was, that the Jew acknowledged himself highly pleased with his Discourse, professing, that he found more in it than he could imagine, wishing he might enjoy it oftener, as it would conduce greatly to the Understanding of the Scripture.

JUSTIN now presented his second Apology to the Emperor M. ANTONINUS upon this Occasion; a Woman at ROME had, together with her Husband, lived in all Manner of Wantonneſs and Debauchery; but being Converted to Christianity, she sought by all Arguments and Persuasion to reclaim him from his vicious Courses: But though the Man was Obstinate and Deaf to Reason, yet her Friends told her, she ought to continue with him, till finding him grow intolerable, she procured a Bill of Divorce from him. The Man being enraged at his Wife's Departure, accused her to the Emperor for being a Christian: She likewise petitioned that she might answer for herself. Whereupon he left Prosecuting her, and

and fell upon one PROLOMAS, by whom she had been Converted to the Christian Faith; whom he procured to be imprisoned and tortured a long Time, purely for professing himself a Christian. At last, being brought before URASICUS, Præfect of the City, he was condemned to Death, whereat LUCIAS, a Christian that stood by, could not forbear to tell the Judge, it was very hard that an innocent and virtuous Man charged with no Crime, should be adjudged to die merely for bearing the Name of a Christian, a Thing no Way creditable to the Government of such Emperors as they had, and of the August Senate of ROME; which he had no sooner said, but he was, together with the other, sentenced to die. The Severity of these Proceedings, awakened JUSTIN's Care for the rest of his Brethren, who immediately drew up an Apology for them, with a true Relation of their Case, and complains of the Injustice and Cruelty of such Proceedings, to punish Men merely for the Name of Christians, without accusing them of any material Crimes, and answers all the Objections usually urged against them.

The Martyr's Activity and Zeal for the Cause of Christianity, stirred up the Malice of one CRESCENS against him, who was a CYNICK Philosopher, and like the rest of that Sect, proud and conceited, surly and ill-natured, who by all base Arts endeavoured to traduce the

the Christians, and to represent their Religion under the most infamous Character; with whom JUSTIN formerly had some Disputes at ROME, but found him wretchedly ignorant of the Affairs of Christians; and strongly biased by Malice and Envy: And since the Philosopher could not confute him by force of Argument, he could think of no surer Way to oppress him than by engaging the Secular Powers against him. MARCUS ANTONINUS was a great Philosopher, but withal zealous for the Pagan Rites and Superstition, and ascribed the Christians ready Resolution to suffer Death, to meet Stubbornness and Obstinacy. So that it was no hard Matter for CRESCENS to procure his particular Disfavour toward JUSTIN, which he himself foresaw, and acquainted the Emperor therewith; nor was he at all mistaken, the envious Man procuring him to be sent into Prison; where, the GREEK Historians say, he was exercised with many preparatory Tortures, in Order to Martyrdom. JUSTIN and six of his Companions were apprehended, and brought before RUSTICIUS, Præfect of the City, who persuaded him to obey the Gods; and comply with the Emperor's Edicts: He replied, That no Man could be justly blamed for obeying the Commands of our SAVIOUR CHRIST. The Governor enquired what Kind of Learning and Discipline he had been brought up in? He told him, he had endeavoured to understand all Kinds of Discipline and Learning, but had finally embraced the Christian Discipline, how little

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sooner it was esteemed by those who were led into Error and false Opinions. Wretch, that thou art (said the Governor), art thou then taken with that Discipline; tell me what it is? He answered, The right Doctrine which we Christians piously profess, is this. We believe the one only God, the Creator of all Things Visible and Invisible, and confess our Lord JESUS CHRIST to be the Son of God foretold by the Prophets of Old, and who shall hereafter come to be the Judge of Mankind, a Saviour, a Preacher, and Master of all those who are duly instructed by him: That as for himself, he thought he was too mean to be able to say any Thing becoming his infinite Deity; that this was the Business of the Prophets, who had many Ages before foretold the coming of his Son into the World.

The Prefect then enquiring, Where the Christians were wont to assemble, and having examined his Companions, he again spoke thus to JUSTIN, Hear thou that art noted for thy Eloquence, and thinkest thou art in the Truth, If I cause thee to be Scourged from Head to Foot, dost thou think thou shalt go to Heaven? He replied, That though he should be thus used, yet he hoped to enjoy the Portion of all true Christians, well knowing that an Heavenly Reward was laid up for all such, and shall be as long as the World endures. The Governor finding their Constancy, commanded them unanimously to Sacrifice to the Gods. No Man, said the

the Martyr, that is in his Senses, will desert the true Religion ~~to fall into Error and Impiety~~. They were then threatened to be tormented without Mercy, unless they complied, There is nothing, saith JUSTIN, which we more earnestly desire, than to endure Torments for the Sake of our LORD JESUS CHRIST and be saved; for this will promote our Happiness, and procure the Confidence ~~before that dreadful Tribunal of our Lord and Saviour~~, before which the whole World must appear. His Companions assented to what he had said, and dispatch quickly, what thou hast a mind to do; for we are Christians, and cannot Sacrifice to Idols: Whereupon, the Governor pronounced this Sentence, * They who refuse to do Sacrifice to the Gods, and to obey the Imperial Edicts, let them be first Scourged, and then Beheaded, according to the Laws. The Holy Martyrs rejoiced and blessed God for the Sentence ~~passed upon them~~; and being led back to Prison, were ~~abominably~~ whipped, and afterwards beheaded. Their ~~dead~~ Bodies the Christians took up and decently buried. They suffered in the Year of CHRIST 165, in the third Year of MARCUS AURELIUS ANTONINUS, Emperor of ROME.

The LIFE of St. IRENÆUS, Bishop of
LYONS, who was murdered there, with many others.



THE Ancients not having particularly fixed the Place of the Nativity of St. IRENÆUS, he is generally supposed to be born in SMYRNA, or thereabouts. In his Youth he was educated in the Studies of Philosophy and Human Learning, whereby he was prepared to

to be afterwards an useful Instrument in the Church. He was Converted to Christianity, saith St. JEROME, by PAPIAS, Bishop of HELIOPOLIS, who had himself conversed with the Apostles and their Followers, and was one of St. JOHN's Disciples: But he himself declares, that he received the Seeds of the true Apostolick Doctrine from St. POLYCARPUS, Bishop of SMYRNA; for whom he had so great a Reverence, that he took particular Notice of whatever was remarkable in him, the Memory whereof he preserved to his dying Day. By whose Hand he was Consecrated to the Ministry of Religion, is not known, nor upon what Occasion he came into FRANCE; probably, he accompanied POLYCARPUS in his Journey to ROME, about the Controversy concerning the Time of keeping EASTER. IRENEUS we are assured came to LYONS, a famous City in FRANCE, renowned among other Things, for its Temple and Altar erected to the Honour of AUGUSTUS CÆSAR, at the common Charge of all FRANCE; where they held a Yearly Solemnity from all Parts of the Country upon the first of AUGUST; and upon this Day it was that most of the Martyrs suffered in the following Persecution. These Festivals were commonly celebrated with great Contentions for Learning and Eloquence, and with Sports and Shows, and especially with the bloody Conflicts of Sword-players, with barbarous Usages, and throwing Malefactors to be devoured by Wild Beasts in the Amphitheatre; wherein EUSEBIUS says,

says, the Martyrs bore a sad and miserable Part: He continued at LYONS several Years, under the Care and Government of POLINUS, till a heavy Storm fell upon the Church in the Reign of M. AURELIUS ANTONINUS, in the Year of CHRIST 177, a violent Persecution then breaking out in all Places, but raged especially in FRANCE; whereof the Churches of LYONS and VIEN in a Letter to them of ASIA and PHRYGIA, give an Account; telling them, that it was impossible for them particularly to describe the Barbarities and Cruelty of their Adversaries, and the Severity of those Tortures that were inflicted upon the Martyrs; being banished from their Houses, and forbid to appear in public, reproached, beaten, hurried from one Place to another, plundered, stoned, imprisoned, and treated with all Manner of Indignity.

Nor did the Martyrs write only to the Asian Churches, but likewise to ELUTHERIUS, Bishop of ROME, and sent their Letter by IRENÆUS, whom they persuaded to undertake the Journey, and whom they particularly recommended to him by very honourable Testimony, desiring him to receive him, not only as their Brother and Companion, but as a zealous Professor and Defender of that Religion which CHRIST had ratified with his Blood. And now the Persecution at LYONS being carried on with greater Rage, vast Numbers were sent to Heaven with unexpressible Rackings
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and Tortures; and among others, POLLINUS, the Reverend and aged Bishop of that Place, being about ninety Years old, was apprehended, in Order to suffer the same Death; whom Age and Sickness had rendered so infirm, that he was hardly able to crawl to his Execution; but he had a vigorous Mind in a decayed and ruinous Body, and an earnest Desire to give the highest Testimony to the Truth of the Christian Religion, which he professed, by laying down his Life for it. Being seized by the Officers, he was brought before the public Tribunal, the Magistrates of the City following after, and the Multitudes giving such loud Shouts and Acclamations, as if our Blessed Saviour himself had been leading to Execution. The Governor demanded of him, who the God of the Christians was? which he knowing to be a captious and ensnaring Question, returned for Answer, 'Wert thou worthy; thou shouldst know: For there is a Reverence due to the Principles of Religion, which obliges us not to cast Pearls before Swine; lest they trample them under their Feet.' Whereupon, without respect to his Age, he was rudely dragged away, and violently beaten; those that were near, kicking him with their Feet, and striking him with their Fists; they that were farther off, throwing at him what they could meet with; every Man thinking it a Crime not to inflict some Punishment upon him, to revenge the Quarrel of their Gods. But their savage Rage thought it would be too great a Kindness to

to dispatch him all at once, and 'tis like designed him a second Tragedy, yet were therein disappointed; for being taken up with so little Breath, that he was hardly perceived to live, he was thrown into Prison, where two Days after he resigned his Soul to his Heavenly Father.

The Church of LYONS being thus deprived of its Spiritual Guide, IRENÆUS, a Person honoured and admired by all, succeeded him about the Year 179, in a troublesome and tempestuous Season; but he being a prudent and skilful Pilot, steered the Ship with wise Conduct and Courage; of which there was Need enough, the Church being at this Time assaulted by Enemies without, and undermined and betrayed by Heresies within, The attempts of the one he endured with Meekness and Patience; but his Zeal against the other engaged him to oppose them by Preaching and Writing: For having given us an Account of MARCUS, one of the Ghostlick Hereticks and his Followers, of their beastly and licentious Practices, and by what wicked Arts and Magical Hellish Rites they were wont to ensnare and draw in their seduced Profelytes, he tells us; they were come into the Countries round him all along the Roan, where they generally prevailed upon the weaker Sex, corrupting their Minds, and debauching their Bodies; some of whom being afterwards convinced of their Errors made public Confession of their

their Crimes, while others became Apostates from all Religion. Against some of these he personally encountered, and writ a Book against Heresies, which at that Time were so prodigiously extravagant, that, as he himself observes, it was a Victory enough over them only to discover and detect them.

And indeed IRENÆUS and the rest of the learned Bishops were very active to expose the Errors that then arose. Nothing being more commonly objected against the Truth and Divinity of the Christian Religion, than that they were rent and torn into so many Schisms and Heresies; which Objection St. CLEMENS of ALEXANDRIA admirably encountered at that Time with sound Reasonings. 'The first Thing they charge upon us, says he, and for which they cannot embrace the Christian Faith, is the Diversities of Opinions and Sects that are among us; whereas there were various Sects and Parties among the Jews, and the Heathen Philosophers, yet this did not hinder any Man from adhering to the Jewish Ceremonies and Discipline, nor from studying the Philosophy of the Gentiles. Moreover, our Lord foretold, that Errors would grow up with the Truth, like Tares among the Wheat, which accordingly was come to pass, but should rather cause us to stick closer to the Truth, than to cast it off. And the Apostle has told us, that there will be Heresies, that they that are approved may be made manifest; that they heartily entertain

entertain the Christian Doctrine, and improve and persevere in an Holy Life. The Traveller will not be discouraged from going his Journey, because there are many Cross-ways that thwart the common Road; but will rather enquire which is the plain and King's Highway: Neither will the Husbandman refuse to Till his Ground, because Weeds grow up together with the Plants. And therefore those Differences should make us more carefully examine Truth from Falshood, and Realities from Pretences; that escaping the Snare which are plausibly laid; that we may attain to that which is really Truth indeed, and which is not hard to be found of them that sincerely seek it.

IRENEUS passed over the Reign of the Emperor COMMODUS, who though one of the most dissolute and debauched Princes that ever reigned, yet created no Disturbance to the Christians; but the calm and quiet Days which they for some Years enjoyed, and now expired under the Emperor SEVERUS, who began a cruel and bloody Persecution against them, prosecuting them with great Severity in all Parts of the ROMAN Empire. For himself had formerly been Governor of this very Province of LYONS, and probably, had observed IRENEUS, and the flourishing State of the Church in that City, and might therefore be more violent in his Proceedings against the Christians in this Place. The
Persecution

Persecution which reached but some few in other Parts to make them exemplary, in this Country all alike. For the ancient Martyrologies inform us, that IRENEUS was at length put to Death, together with almost all the Christians of that vast City, by various and inhuman Tortures; by being broken on the Wheel, Crucifying, Burning, and other Torments, whose Numbers could not be reckoned up, so that the Streets of the City flowed with the Blood of Christians. He, suffered Martyrdom either at the Time of that bloody Edict which SEVERUS published against the Christians about the tenth Year of his Reign, in 202, or at his Expedition into Britain in 208, when he took LYONS in his Way, and might see Execution done with his own Eyes, was a fierce and cruel Prince, and was particularly displeased with the Citizens of LYONS, and a bitter Enemy to the Christians.

IRENEUS was a true Lover of God, and of the Souls of Men, for procuring whose Happiness he declined no Danger nor Difficulties, leaving his own Country to take so tedious and troublesome a Journey, and instead of the smooth and polite Manners of the Eastern Nation, to fix his Dwelling among a People of a wild and savage Temper, and whom he must convert to Civility, before he gained them to Religion; and was forced to learn the rugged and barbarous Language of the Country, before he could do any good

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upon them. All which he chearfully underwent, that he might be serviceable to the great Interests of Men; and afterwards set himself with all Industry to defend the Christian Religion against all its Opposers, Writing several excellent Books to that Purpose. And that his Writings might not be corrupted by future Ages, he added this solemn and Religious Attestation to one of them: ‘I adjure thee, whoever thou art, that shalt Transcribe this Book, by our LORD JESUS CHRIST, and by his glorious Coming, wherein he shall Judge both the Quick and the Dead, that thou compare what thou Transcribest it; and that thou likewise Transcribe this Adjuration, and annex it to thy Copy.’ And well it had been, if the Books of the ancient Writers of the Church had been conveyed down to us more sound and unpolluted. I shall add no more, but only what EUSEBIUS has thought worth taking Notice of; that in the Time of IRENÆUS, miraculous Gifts and Powers were very common in the Church: For so he tells us, that some expelled and cast Devils out of several Persons who thereupon embraced Christianity. Others had Visions and Revelations, and foretold Things to come: Some spoke all Manner of Languages, and as Occasion was, discovered Mens Thoughts and secret Purposes, and expounded the Mysteries and deep Things of God: Others miraculously healed the Sick, and by laying Hands upon them, restored their Health: And many raised the Dead, the Person so raised living among them.

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many Years after. The Gifts as he speaks, which God, in the Name of our Crucified LORD, then bestowed upon the Church being innumerable ; all which they sincerely and freely improved to the great Advantage and Benefit of the Word. Whence, with just Reason he urges the Truth of the Christian Religion in general, and how much Advantage true Christians had to triumph over all those Imposters and Seducers who sheltered themselves under the venerable Titles of being Christians.

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The LIFE of St. THEOPHILUS, Bishop
of ANTIOCH, who endeavoured to Convert his Friend
AUTOLYCUS to the Christian Faith.



THOUGH we have very little Account from
Antiquity concerning this venerable Person, yet
it is manifest that he was not the same to whom St.
LUKE Dedicates his Gospel, there being a great
Distance

Distance of Time between them. It is not certain that he was born at ANTIOCH, but it is manifest that his Parents were Gentiles or Heathens, by whom he was educated in the common Rites of that Religion which then governed the World. They gave him all the Accomplishments of a learned and liberal Education, and his Acuteness in his Studies, acquainted him with the Writings of all the great Masters of Learning and Philosophy in the Heathen World; which being accompanied with a quick and pleasant Wit (as appears from his Disputes with the Gentiles) rendered him a Man very considerable among them. The Ancients give us very little Notice, when, or by what Means he was converted to Christianity, only from the Discourse he left behind him we may gather, that being a Man of an inquisitive Temper, and Questionless of a very honest Mind, he made a more free and impartial Search into the Nature and State of Things, and found that the Religion in which he was engaged was altogether Unsatisfactory: That the Stories of their Gods were Absurd and Frivolous, and some of them Prophane and Impious. That the Ceremonies of their Worship were Trifling and Ridiculous; he considered the several Parts of the Creation, and that the excellent Providence which governed the World, wherein he easily discerned the plain Footsteps of a Wise and Omnipotent Being, and that God had purposely disposed Things thus, that his Graduate and Majesty might appear to all. He
then

then seems to have betaken himself to the Study of the Books that contained the Religion of the Christians, especially the Writings of the Prophets, and to have considered the Importance of the Revelations, the Meanness and Obscurity of their Persons and Education, their exact Harmony and Agreement, and the certainty of their Predictions, the Events being always Answerable to their Prophecies; and concludes, that whoever would but seriously Contemplate them, would soon come to the exact Knowledge of the Truth.

Indeed, the Belief of the Resurrection of the Body did somewhat obstruct his full Compliance with the Christian Doctrines as he himself Confesses, having been brought up in the Schools of Philosophy, where he had been Taught that from a Privation of Life there can be no Return again to the Possession of it; neither probably could he conceive how Mens scattered Dust should be gathered up, and compose again the same Bodies. And it is Manifest that this Christian Principle met with more Opposition from the Wise and Learned than the other. When St. PAUL preached to the Philosophers at ATHENS, while he told them of Judgment to come, they made no Scruple of Entertaining it, as being a Principle evident by natural Light; but when he Discoursed to them of the future Resurrection, they rejected it with Contempt and Scorn; as we read in ACTS xvii, 32. And when they Heard of the

the Resurrection of the Dead, they mocked; And others that were more Sober and Grave, took Time to consider of it, Saying, we will hear thee again of this Matter; Yea SYNESIUS, a grave Philosopher, after he was Baptized into the Christian Religion, publicly declared his Dissent to the Article of the Resurrection as to the common Explication of it; though there seems to be no Reason, why any that own a Being of Infinite Power should doubt of the Truth thereof; it being equally easy for Omnipotence to restore our scattered Dust, and combine them again in the same Mass, as it was at first to create them out of nothing.

But THEOPHILUS at length conquered this Objection, since the Resurrection of the Dead is so Positively declared and asserted in the Holy Scriptures, and thus became a Christian, taking Sanctuary in the Church, which (as himself expresses it) God has set in the World like an Island in the Midst of the Sea, into whose safe and convenient Harbours the Lovers of Truth might slip; and all those who desire to be saved, and to escape the Judgment and the Wrath to come; Rejoicing that they bore the Name of a Christian, which was so dear to God, how much soever otherwise despised and scorned by an Ignorant and Evil Age.

About the Year 169, it is recorded he was made
Bishop

Bishop of ANTIOCH; and being fixed in his Charge, set himself to promote the true Interest and Happiness of Men, endeavouring by all Means to bring over others, by Arguments and his good Example, to that Faith which he had entertained himself. Among the rest, he endeavoured to Convert his great Friend AUTOLYCHUS; a Person of great Note, of whom he gives this Account: He was a Person Learned and Eloquent, curious in all Arts and Sciences, and so unwearied in the Study of them, that he seemed to bury himself among Books, depriving himself of his natural Rest, and spending whole Nights in Libraries, and in Con-
 versing with the Monuments of the Dead. But withi-
 an Heathen or Gentile, extreme Zealous for his Reli-
 gion, and unreasonably prejudiced against Christianity,
 which he counted the highest Folly and Madness, and
 charged it with all the common Calamities which the
 Wit or Malice of those Times had invented to ren-
 der it Odious, and had often bitterly quarrelled with
 THEOPHILUS for Descending and Vindicating the same.

However, he was not discouraged nor affrighted
 from Undertaking him, but treated him with all the
 Freedom and Ingenuity that became a Friend and a
 Philosopher; telling him plainly, That the Cause why
 he did not Discern and Embrace the Truth was in him-
 self; that his Wickedness and Impieties had depraved
 his Mind, and darkened his Understanding; and that
 God

God would not Discover himself but to prepared Minds and such who by Innocency and a Divine Life were become fit and disposed to Receive and Entertain him.' Then he explained to him the Nature of God, and gave him an Account of the Creation of the World according to the Christian Doctrine; Disproves and Derides the ridiculous Deities of the Heathens, and Answers all those black Imputations which were usually laid upon the Christians; and because HUTOLYCUS had mainly insisted upon the Novelty of the Christian Doctrine, he shews at large, that it was more Ancient by many Ages than the Heathen Religion could pretend to; pressing him at every turn to comply with so excellent a Religion; and assuring him, that the People who professed the same, were so far from being such as he represented them, that they were Modest, Sober, Temperate and Chaste; that they banished Injustice, and were Enemies to all Vice and Wickedness; that they loved Righteousness, lived under the Law of God, and acknowledged him, loved him, were influenced by his Grace, directed by his Sacred Word, taught by Wisdom, rewarded by a Life Immortal, and approved by God himself. We do not find what the Success of this Discourse was; but it was observed, that after this Conference he was a little more favourable to the Cause, and not so displeased as formerly with his Friend THEOPHILUS, but desired a farther Account of his Religion. And certainly, if Wisdom and Eloquence,

if Strength of Reason, and a prudent managing of the Controversy were able to do it, he could not well fail of reclaiming the Man from his Error and Idolatry.

Nor was he more sollicitous to gain others to the Faith than he was to preserve those who already had embraccd it from being infected and depraved with Error. For notwithstanding the Care and Vigilance of the pious Men of those Days; yet (as EUSEBIUS observes) envious Men crept in, and sowed Tares among the sincere Apostolick Doctrine So that the Pastors of the Church were obliged to set themselves to drive away these Wild Beasts from CHRIST's Sheep-fold, both by Warning and Exhorting the Brethren, and by personally Disputing with the Hereticks themselves, and Refuting their Opinions, both by Conference and Books. Among whom, he tell us, that THEOPHILUS wrote particularly against MARCION, who asserted two Deities, and that the Soul only, as being the Divine and better Part, and not the Body, was capable of the Happiness of the other World, which was only to be bestowed upon his Followers; with many Impious and Foolish Opinions.

THEOPHILUS died about the Year 190, in the third Year of the Reign of the Emperor COMMODUS, from the Calmness and Tranquility of whose government,

as to any Persecution against the Christians, we may probably Guess his Death to have been Quiet and Peaceable.

The LIFE of St. MELITO, Bishop of SARDIS, who presented an Apology for the Christians to the ROMAN Emperor.



ST. MELITO was born in ASIA, and probably at SARDIS, the Metropolis of LYDIA, a great and ancient City of the Seat of the LYDIAN Kings. It was
etc

one of the Seven Churches to which St. JOHN wrote Epistles, wherein he takes Notice of some that durst not own and stand up for God and Religion in the great Degeneracy that was upon it. He was a Man of admirable Parts, Acute, Eloquent, and Learned; especially in the Christian Doctrine, and a very excellent Guide of Souls, whose Benefit he endeavoured to advance both by Word and Writing; which that he might attend with less Care and Distraction, he chose a single Life, and was exemplary for Chastity, Sobriety, Self-denial and Contempt of the World; and is stiled by one of the Ancients an Eunuch, according to our Saviour's Explication, one of those, who make themselves Eunuchs for the Kingdom of Heaven's sake; who for the Service of Religion, and the Hopes of a better Life, are content to deny themselves the Comforts of a Married State, and to renounce even the lawful Pleasures of this World.

About the Year 170, and the tenth of the Reign of M. ANTONINUS (his Brother LUCIUS VERUS dying the Year before of an Apoplexy in his Chariot) the Persecution grew high against the Christians, greedy and malicious Men, taking Occasion from the Imperial Edicts lately published, to oppress and spoil Innocent Christians by all Manner of Cruelty and Rapine. Whereupon St. MELITO, presented an humble Apology and Supplication to the Emperor on their Behalf, wherein he thus Addresses him; ' If these Things, Sir, are
done

done by your Order, let them be Thought well done; for a Righteous Prince will not at any Time. Command what is unjust, and we shall not Think it hard to suffer such a Death. This only we beg, That yourself would be pleased to examine the Case of these accused Persons, and then Impartially determine, whether they deserve Punishment and Death, or Safety and Protection. But if that new Edict and Decree, which ought not to have been issued out against the most barbarous Enemies was published without your Knowledge and Consent, we humbly Pray, with the greatest Importunity, that you would not suffer us any longer to be exposed to this public Rapine.'

He then put the Emperor in Mind how much the Empire had prospered since the Rise of Christianity; and that none but the worst of his Predecessors had entertained an implacable Spite against the Christians, ' This new Sect of Philosophy (says he) which we profess, flourished heretofore among the Barbarians, (by which probably he meant the Jews.)' ' Afterwards under the Reign of AUGUSTUS your Predecessor, it spread itself over the Provinces of your Empire, since which the Majesty and Greatness thereof hath mightily increased, whereof you are the wished for Heir and Successor, and together with your Son, shall so continue, especially while you Protect that Religion which began with AUGUSTUS, and grew up together with the Empire,

pire, and for which, and other Rites of Worship, your Predecessors had some kind of Reverence and Regard; and that it was born for the Public good is Manifest, in that no considerable Mischief has happened since the Reign of AUGUSTUS, but on the contrary, all Things have fallen out Glorious and Successful. None but NERO and DOMITIAN, instigated by cruel and wicked Men, have attempted to Reproach and Calumniate our Religion, which the injudicious Vulgar greedily entertain without due Examination. But your Parents, of Happy Memory, discountenanced this Ignorance and Injustice, reproving by frequent Edicts those who made any new Attempts in this Matter; among whom, was your Grandfather ADRIAN, and your Father, who wrote Letters to all the Cities of GREECE, that they should not create any new Disturbance about this Affair. And for yourself, who have the same Opinion of us which they had, and a great deal better, as being more a Philosopher, we Promise ourselves that you will Grant all our Petitions and Requests.'

This Petition, was managed with great Prudence and ingenious Freedom, and being attended with other Apologies, about the same Time, did not a little Contribute to the general Quiet and Prosperity of the Christians,

St,

St. MELITO had a Brother named ONESIMUS, who earnestly desired him to Remark such Passages of the Old Testament as principally tended to the Confirmation of the Christian Religion, and to let him know how many of those Books were admitted into the holy Canon; wherein, both to satisfy his Brother and himself, he took a Journey on purpose into the East, probably to JERUSALEM, where, having informed himself, he gave his Brother an Account of it at his Return. The Letter being short, and containing so authentic an Evidence what Books of the Old Testament were received by the ancient Church, was as follows:

‘ MELITO to his Brother ONESIMUS, greeting, Forasmuch, as out of your great Love to, and Delight in the Holy Scriptures, you have oft desired me to collect such Passages out of the Law and the Prophets as relate to our Saviour, and the several Parts of our Christian Faith, and to be certainly informed of the Books of the Old Testament, how many in Number, and in what Order they were Written. I have endeavoured to comply with your Desire in this Affair; for I know your Zeal and Care concerning the Faith, and how much you desire to be instructed in Matters of Religion, and especially out of your Love to God, how infinitely you prefer these above all other Things, and are Solicitous about your Eternal Salvation. In Order thereunto, I have travelled into the East, and being arrived at the
Place

Place where these Things were done and published, and having accurately informed myself of the Books of the Old Testament; I have sent you the following Account. The five Books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Jesus or Joshua the Son of Nun, Judges, Ruth, the two Books of Kings, two Books of Chronicles, the Psalms of David, the Proverbs of Solomon, which is Wisdom, Ecclesiasticks, the Songs of Solomon, Job, the Prophets, Isaiah, Jeremiah, the twelve minor Prophets, in one Book, Daniel, Ezekiel, Esdras or Ezra; out of all which I have digested into six Books. In this Catalogue the Book of Esther is left out, as it is likewise by ATHANASIUS, and other ancient Fathers of the Church, because it was not in those Times looked upon as of such undoubted Authority and Credit as the rest, and the spirituous Additions at the End of it, causing the whole Book to be questioned; nor is Nehemiah mentioned, being probably comprehended under that of Esdras.

At length, this good Man after Variety of Labours and Parts, being Weary of the Troubles of this World, retreated to Eternal Rest. The Time and Manner of his Death is unknown, only we find an Account of his being buried at SARDIS.

The LIFE of St. PANTENUS, Catechist
of ALEXANDRIA.



ANTIQUITY being silent as well concerning the Country and Kindred of this excellent Person as others, it has occasioned various Conjectures about his Original. Some suppose him to be born of Jewish Parents, of Rank and Quality. Others are of Opinion
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he was born in SICILY, the Inhabitants of that Island being generally GREEKS, where many ancient Philosophers were born and resided; and some believe that he was descended of SICILIAN Parents, and born at ALEXANDRIA; in which he had his Education, being seasoned in his younger Years with all Learned and Philosophical Studies; that being the Place where there were all Arts and Sciences, and Public Schools; which were much advantaged by that noble Library placed there by PTOLEMY PHILADELPHUS, and so much celebrated by the Ancients.

Among all the Sects of Philosophy, he inclined to that of the Stoicks, with whose Notions and Rules of Life he was most taken; which was not strange, since St. JEROM says, that their Opinions in many Things approached nearest to the Doctrines of Christianity; especially to the moral and practical Part of their Principles; * They asserting, That nothing was good but what was Just and Pious; nothing Evil but what was Vicious and Dishonest; that a bad Man could never be Happy, nor a good Man Miserable, who was always Free, Generous, and dear to Heaven; that the Deity was Perpetually concerned for Human Affairs; and that there was a Wise and Powerful Providence, which particularly governed the Affairs of Mankind, and was ready to assist Men in all lawful and Virtuous Undertakings; that therefore this God was above all Things to be

be admired, adored, and worshipped to, prayed to, acknowledged, obeyed, and praised; and that it is the most comely and reasonable Thing in the World, that we should submit to his Will, and chearfully Embrace with all our Souls, all the Determination of his Providence; that we ought not to Think it enough to be Happy alone, but that it is our Duty to love Mankind from the very Heart, and to Relieve, Help, Advise, and Assist them, and Contribute what is in our Power to their Welfare and Safety, even throughout our whole Lives; without any Designs of Applause, or Advantage to ourselves; that nothing should be so dear to a Man as Honesty and Virtue; and that this is the first Thing which we should look at, whether the Thing we are going about be good or bad, and that which a good or wicked Man should be employed about; and if Excellent and Virtuous, that no Loss or Damage, Torment, or Death itself should deter him from it.' These with a great many more we may find in the Writings of SENECA, and other Philosophers; and therefore it was no Wonder that PANTENUS was in Love with such generous and manly Principles, which claim so near a Kindred with the main Rules of Life prescribed in the Christian Faith.

We do not find by whom he was first instructed in the Principles of Christianity, though some Authors tells us, that he was Scholar to those who had seen the Apostles,

Apostles, but whoever his Tutors were, he made such vast Proficiencies in Learning, that his singular Eminency recommended him to be Master of the Catechetick School at ALEXANDRIA. For there were not only Academies and Schools of Humane Literature, but an Ecclesiastical School for training up Persons in Divine Knowledge, and the first Principles of Christianity, and this, (says EUSEBIUS) was a very ancient Custom from the very Times of St. MARK, the first Planter thereof in that Place, which was managed by Men famous for Eloquence and the Study of Divine Things. In this Place he succeeded about the Beginning of the Reign of the Emperor COMMODUS, when JULIAN entered upon the See of ALEXANDRIA. And whereas others before him had discharged the Place in a more private Way, he made the School more open and public, freely Teaching all that addressed themselves to him. In this Employment he continued without Intermission the whole Time of JULIAN, till under his Successor he was dispatched upon a long and dangerous Journey on the following Occasion.

ALEXANDRIA (as the Orator says) was one of the most populous and frequented Cities in the World, whither there was a constant Resort, not only of Neighbouring Nations, but of the most remote and distant Countries, ÆTHIOPIANS, ARABIANS, BACTRIANS, SCYTHIANS, PERSIANS, and even INDIANS themselves.

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It happened that some INDIAN Ambassadors, whether sent for this particular Purpose is not certain, intreated DEMETRIUS then Bishop of ALEXANDRIA to send some worthy and excellent Persons among them to Preach the Christian Faith in those Countries. And PANTENUS being a Person duly qualified both with Humane and Divine Learning, DEMETRIUS persuades him to undertake the Embassy; and though he was sensible he must Forake a Country, where he was generally beloved, and honoured of all with a just Esteem and Reverence, to venture upon a Journey, where he must meet with the greatest Dangers, Hardships, and Oppositions, yet he easily Overcame all these Difficulties by the earnest Desire he had to propagate the Christian Religion, even to the remotest Corners of the World. For at this Time, as EUSEBIUS Writes, there were many Gospel Preachers who in Imitation of the Holy Zeal of the Apostles, willingly travelled up and down the World for enlarging the Bounds of Christ's Kingdom, and building People up in the most Holy Faith. Some suppose it was not the EAST-INDIES that he was dispatched to, but AFRICAN INDIA, bordering upon ÆTHIOPIA: These INDIANS being a Colony or Plantation derived at first from the East; for as EUSEBIUS relates, the ÆTHIOPIANS in the more early Ages abandoning the Country about the River INDUS, satc down near EGYPT.

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Being arrived in INDIA, he was very Diligent in Planting the Christian Religion in these Parts, conversing especially with the BRACHMANS, the Sages and Philosophers of those Countries, whose Principles and Ways of Life seemed more immediately to dispose them for the Entertainment of the Christian Religion. They committed their Children to Nurses as soon as they were Born, and afterwards to Guardians according to their different Ages, who instructed them in Principles according to their Capacities; they were educated with all Kind of severe Discipline; not permitted to Speak, Spit or Cough, while their Masters were teaching them, and continued thus till they were thirty-seven Years Old. They kept a very strict Diet, eating no Flesh, nor drinking any Wine or strong Drink, feeding only upon wild Acorns, and other Fruits and Roots provided by Nature; quenching their Thirst at the next Spring or River, and being as abstemious in all other lawful Pleasures and Delights. They abhorred Images, but sincerely worshipped and prayed to Almighty God, and instead of turning to the East or Sun-rising, according to the Custom of those Eastern Nations, they devoutly lifted up their Eyes to Heaven, and when they came to their Devotions took a peculiar Care not to be defiled with any Vice or Wickedness, spending great Part both of Night and Day in Hymns and Prayers to God. They reckoned themselves the most victorious and free People,
hardening

hardening their Bodies against Labour, and subduing all irregular Passions and Desires in their Minds. They despised Gold and Silver, as neither useful to satisfy their Hunger, quench their Thirst, heal their Wounds, remove their Distempers, nor serving for any necessary Ends of Nature; but only to minister to Luxury and Vice, and occasion Trouble to the Mind. They accounted none of the little Accidents of this World to be either Good or Evil: Had frequent Discourses about Death, as that which would bring them into a much happier Condition, and reckoned the present Time only, as a State of Preparation for a better Life.

What Success he had in those Parts we have no Account of; though we may conclude that his Preaching to Persons whose Course of Life so qualified them to receive Christianity, and where it had been heretofore planted by St. BARTHOLOMEW the Apostle, must be very effectual; an Evidence whereof is, that he found there St. MATTHEW's Gospel written in HEBREW, left there by St. BARTHOLOMEW, and which PANTENUS brought back with him to ALEXANDRIA (as St. JEROM tells us) and there no Doubt laid up as an inestimable Treasure. And as PANTENUS succeeded in the Labours of St. BARTHOLOMEW, so another afterwards succeeded him, of whom we find the following Relation.

EDESIUS

ÆDESIVS and **FRUMENTIVS**, two Youths born at **TYRE**, accompanied **MEROPIVS** the Philosopher into **INDIA**, where being taken by the Natives, they were presented to the King of the Country, who being pleased with their Persons and Parts, he made one of them his Butler, the other Keeper of his Records or his Treasurer, committing the Government of his House to his Care. For their great Diligence and faithfulness, the King at his Death gave them their Liberty, who thereupon designed to come back to their own Country, but were prevailed with by the Queen to stay, and manage their Affairs during the Minority of her Son ; which they were prevailed upon to do, the Weight of the Government lying upon **FRUMENTIVS**, who with the assistance of some Christian Merchants that traded thither, built a Chapel or Oratory, where they met to Worship God according to the Rules of Christianity, and instructed several Natives who joined themselves to their Assemblies. When the young King came to Age, **FRUMENTIVS** resigned his Trust, and begged leave to return, which having with some difficulty obtained, they presently departed. **ÆDESIVS** going for **TYRE**, and **FRUMENTIVS** to **ALEXANDRIA**, where he gave **ATHANASIUS** then Bishop of that Place, an Account of the whole Matter and of the Hopes of the Conversion of the **INDIANS** to the Faith of **CHRIST**; intreating him and some other Ministers there Present, not to neglect so promising an Opportunity

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nity for their Salvation; who upon Consultation, persuaded FRUMENTIUS to accept the Office, and being made Bishop, he returned to INDIA to propagate the Christian Religion, erected many Churches, and it is said wrought several Miracles, healing both the Souls and Bodies of many at the same Time.

PANTENUS being returned to ALEXANDRIA, went on with his Office of Catechising till his Death, which happened in the Reign of CARACALLA, about the Year 211. Though the exact Date and Manner of his Death be lost. His Memory is preserved in the ROMAN Calendar on the 6th of July.

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**The LIFE of TERTULLIAN, Presbyter of
CARTHAGE, who died in his Bed.**



QUINTUS S. F. TERTULLIANUS was born at CARTHAGE, the Metropolis of AFRICA, which for its Antiquity and Power, contended some Ages for Superiority even with Rome itself. His Father was a Centurion under the Proconsul of AFRICA, and

and a Gentile, Educating his Son in the same Religion, and in all the Accomplishments which the Learning either of the GREEKS or ROMANS could furnish him with and seems to have intimately conversed with Poets, Historians, and Orators; and had Knowledge likewise of Philosophy, the Mathematicks, and the ROMAN Laws. Some suppose that before he came over to the Christian Religion, he was an Advocate and pleaded Causes. That he was married is Evident, though it is uncertain whether he entered into that State before or after his Conversion. However, pursuant to the Severity of his Principles, he lived with his Wife a great Part of his Life in a State of Continency, conversing with her as his Sister, and much exhorting her to perpetual Chastity, and the Strictness of a single Life, upon which he wrote two Books to her.

His Conversion may be judged to have happened, about the Beginning of the Reign of the Emperor SEVERUS: For being of an inquisitive Temper, he had observed what powerful Efficacy the Christian Doctrine had over the Spirits and Lives of Men; the great Antiquity of it, and the Truth of the Predictions recorded in the Books of the Christians, the frequent Testimonies that the Heathen Deities themselves gave thereof; with the extraordinary Confessions of their Dæmons, who were compelled to abandon the Persons they had possessed at the Command of a Christian: All which we
may

may probably suppose to have been the principal Motives of his Conversion.

SEVERUS the Emperor being gone to make War against the PARTHIANS, the Governors of Provinces and the Magistrates of ROME began to be very Cruel toward the Christians, whom they looked upon as wicked Persons and Traitors to the Empire. Among whom none was more Violent than PLANTIANUS, a great Favourite of the Emperor's, whose Daughter was married to ANTONIUS the Emperor's eldest Son, and whom SEVERUS at his going into the East had made Prefect of ROME, who massacred a Multitude both of the Nobility and the Common People, among whom to be sure the Christians had the greatest Share, and was so notorious Bloody, that SEVERUS at his Return was obliged to make an Apology for himself, and Declare he had no Hand in those Barbarities; for as TERTULLIAN relates, he was very Favourable to the Christians in the Beginning of his Reign; who having been cured by one PROCEVUS, a Christian, of a very dangerous Distemper, who anointed him with Oil, he kept him at Court ever after. Furthermore, when he was informed, that several Men and Women of the SENATORIAN Order were Christians, he was so far from persecuting them upon that Account, that he gave them an honourable Testimony, and restrained the Governors
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and People whom he found engaged in so hot and severe a Persecution against them.

The barbarous and cruel Usage the Christians generally met with, occasioned TERTULLIAN to write an Apology in Vindication of them, which he dedicated to the Magistrates of the ROMAN Empire, and especially to the Senate of ROME; wherein with admirable Learning, Evidence and Strength of Reason he pleads their Cause, complaint of the Impiety and Injustice of their Enemies, and particularly the Vanity and Falshood of the Crimes commonly charged upon them. Asserting, their Meekness and Innocency, their Temperance and Sobriety, their Piety to God, and Obedience to their Prince, the Reasonableness of their Principles, and the Holiness of their Lives beyond all just Exception. That they never intended to make any Insurrections or Rebellions, either against the Empire or the Emperor of ROME; since the Manner of the Christians was to pray for the prosperous Estate of their Governments. And whereas they were falsely accused to be Enemies to Mankind; how can that be true, says he, when it is the proper Office and Practice of Christians to Pray for all Men, to love their Enemies, never requiting Evil for Evil: whereas all Men else do Profess only to love their Friends, and scarcely them. And as touching that horrible Slander of Murdering Infants, how can that possibly be True, since the Custom of the Christians is to abstain from all Blood and Things strangled;

so that it is not Lawful for them when they feed at their Tables to meddle with the Blood of any Beasts, And as for filthy and unlawful Copulations in their Assemblies, no Men in the World are more free than they from any such Impieties, who have always been the greatest Observers of Chastity; and those that can, do chuse to Live in perpetual Virginity all their Lives, and others that cannot, contract lawful Matrimony for avoiding Fornication and Whoredom. Neither can it be proved that the Christians Worship the Sun, which false Surmise, saith he, ariseth only from this, because we Use to pray toward the East. Much less are there any of them so Mad as to Worship an Ass's Head, the Occasion of which Scandal came from the Jews Worshipping the Jaw-bone of an Ass, from the Story of SAMPSON, which therefore was falsely and wrongfully charged upon the Christians.

He likewise clears the Christians from all the other Lies and Slanders raised by the Heathens against them, and proves with the greatest Evidence, that they were not persecuted for any Crimes or Defects of theirs, but merely out of Hatred to their Name and Profession. He Demonstrates also, that by all the grievous Persecutions which the Christians had suffered, yet their Number was not at all diminished, but rather much increased thereby. The more, saith he, we are are Mown down by you, the faster we Spring up again. The Blood of the

the Christians, proves the Seed of the Church; for what Man beholding the painful Torments, and the perfect Patience of the Christians under them, will not Search and Enquire into the Cause thereof? And when he hath found it, will not assent and agree thereto? And when he agrees to it, will not be willing, and desirous to Suffer for the same? So that this Profession can never be extirpated, since the more it is suppressed, it Increases still the more. For every Man seeing and wondering at the Sufferings of innocent Christians; is moved to enquire into the Principles whereby they endure so undauntedly such Inhuman Tortures; and finding it is only for the sake of their Religion, is convinced that there is something very Excellent in it that so wonderfully Supports their Spirits, and thereupon he Embraces so Admirable a Faith and Doctrine.

This Apology doubtless contributed toward cooling the present Heat and Rage of Persecution, especially at SEVERUS's Return. And indeed, by the whole Series of this Discourse it does not appear that the Emperor had given any particular Countenance to these Severities, TERTULLIAN on the contrary styling him, 'The most constant Prince.' After this, SCAPULA, the President and Proconsul of AFRICA, treating the Christians with the like Barbarity that PLAUTIANUS had done at ROME, he in an earnest and pathetical Discourse represents to him the Piety and Simplicity of the

the Christians, and their hearty Wishes and Prayers for the Prosperity of the Empire, and gives particular Instances of some late Divine Judgments which had fallen upon it, and might seem to have been inflicted in Revenge of the Innocent Blood that had been shed: Reminding him of the Indulgence and Clemency of former Princes and Presidents; yea, of the present Emperor himself, who had shewed so much Kindness to the Christians. Whereby it is Evident, that this Book was Written before SEVERUS broke out into open Violence against them.

The Christians now enjoyed a little Ease, but the Persecution was soon revived with greater Violence in the Year 202. For SEVERUS taking a Journey through PALESTINE, forbad any under the greatest Penalties to become Jews, and the like Orders were against the Christians under Pretence of suppressing illegal Colleges or unlawful Societies; commanding the Persons who frequented them to be prosecuted by the Prefect of the City. Hereupon, the People who had a mortal Aversion to the Christians, being armed with the Imperial Orders, presently fell upon the Execution of them; so that the Churches in all Places were filled with Martyrdoms and the Blood of the Saints. TERTULLIAN took hold of this Opportunity to strengthen the Minds of many who were shaken and disturbed with the present Persecution; and writ to the Martyrs
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in Prison to comfort them under their Sufferings, and exhort them to Constancy and Perseverance to the End; publishing at the same Time his Discourse of Patience, wherein he elegantly describes the Excellency and Advantage of that Virtue, and enforces it from the Example of our Blessed Lord and Saviour, speaking therein more favourably of retiring in Time of Persecution than he did afterwards.

Before SEVERUS left ROME to prosecute his Expedition into BRITAIN, many magnificent Sports and Shews were solemnized, and Gifts were bestowed among the People, and a donative or bounty Money given by the Emperor to the Soldiers, every one that received it, being obliged to come up to the Tribune with a Laurel Crown on his Head. Among the rest there was one Soldier, a Christian, who brought his Crown along with him in his hand; and being asked why he did not wear it on his Head like the rest, answered, That he was a Christian, and that it did not become a Christian to wear his Crown in this Life. Hereupon a Council of War was called, the Man was accused before the General, stripped of his Military Habiliments, beaten till he was all over Bloody, and cast into Prison, there expecting Martyrdom, and a better Donative and Reward from CHRIST. The rest of his Fellow Soldiers that were Christians, took Offence at this Scruple, alledging, that it was not needful to betray their Liberty, Quiet, and

Peace to one Man's private Humour, and provoking Humour; and provoke their Enemies to fall upon them; that their Religion did not forbid such an innocent Compliance, but rather commanded us prudently to decline a Danger, and that this was but an affected Singularity; as if he had been the only Christian. TERTULLIAN, who was mighty strict and zealous, approved of this Fact, and writ a Book called, *The Military Crown*, in Defence thereof, asserting it to be an Act of heroick Zeal, and Christian Magnanimity, and answering all Objections to the contrary.

St. JEROM says, he lived to 63 Years of Age, but we have no Account whether he died a natural or a violent Death. He seems indeed to have had a passionate Desire to lay down his Life for the Truth; though had he been a Martyr, it is probable some mention would have been made of it in the Writings of the Church; so that it seems more likely that that he died peaceably in his Bed; though he lived in a Time of violent Persecution in the Year 202. He was a Man of a smart and acute Wit; his Learning was admirable, wherein though many excelled, he had no Superiors, and few equal in the Age he lived in. His Manner was to pray thrice a Day, at the third, sixth, and ninth Hours. Writing of the four last Things, Death, Judgment, Heaven and Hell, he saith, I sometimes scoffed at these Things when I was an Heathen; I now perceive

perceive that we are not born, but made Christians. He was Converted by reading the Scriptures, and the Works of other Learned and Holy Men. He said he found the Scriptures full of Majesty and Truth in reading them, and that whatsoever is done for our Salvation is foretold in them; and after his Conversion was conversant in Reading them Day and Night; and got great Part of them by Heart. Some of his usual Sayings were; If thou beest backward in Thoughts of Repentance, be forwards in Thoughts of Hell, the burning Flames whereof only the Tears of a Penitent Eye can extinguish. If the Devils without CHRIST'S Leave, had no Power over the Gaderens Swine, much less have they Power over God's own Sheep. We should not try Mens Faith by their Persons, but their Persons by their Faith. It is in vain to come to the God of Peace without Peace, or to pray for the Remission of our own Sins, without Forgiving others. We must continue to make an Atonement with God at his Altar, before we have made Atonement with our Brother in our Hearts.

I shall conclude with the Character which a learned Father gives of him. TERTULLIAN, says he, is justly to be esteemed the Prince among the Writers of the LATIN Church. For who more Learned? Who more Conversant in Divine and Human Studies? Who by a strange Largeness and Capacity of Mind, hath drawn
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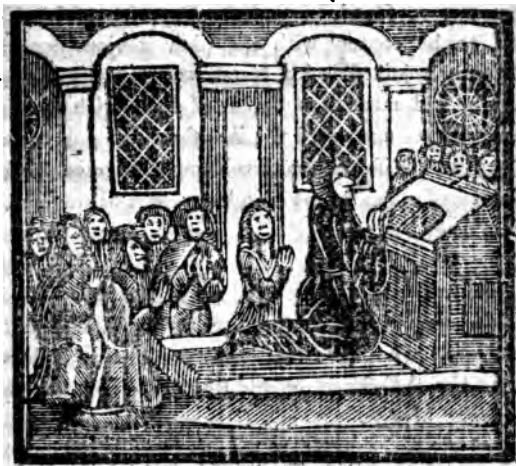
all Philosophy, and its several Sects, the Authors and Abettors of Heresies, with all their Rites and Principles, and the whole Circumference of History and all Kind of Study, within the Compass of his own Breast. A Man of such quick and weighty Parts that there was scarce any Thing which he set himself against, which he did not either Peirce through with the Sharpness of his Wit, or batter down with the Strength and Solidity of his Arguments. Who can sufficiently commend his Discourses so fortified with Troops of Reasons, that whom they cannot Persuade, they are ready to force to an Assent? Who hath almost as many Sentences as Words, and not more Periods than Victories over those whom he hath to deal with.

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The

**The LIFE of ORIGIN, Catechist of ALEXANDRIA
with his Lamentation for his Fall.**



ORIGIN was born at ALEXANDRIA, the Metropolis of EGYPT, about the Year of our Lord 186 his Father was named LEONIDES, a good Man, and a Martyr for the Faith, who trained him up from his Infancy in the Christian Religion, and other polite Learning

Learning; but especially in the Sacred Scriptures requiring of him a daily Task, and caused him to learn and repeat some Part of them; but not satisfied with the bare Reading, he though a Child, began to enquire into the profound Sense of them; often importuning his Father with Questions about the Meaning of them: for which his Father checked him to his Face, admonishing him not to search beyond the Capacity of his Years, and to be content with the plain obvious Sense; yet inwardly rejoiced in his Mind, and heartily bless'd God that he had made him Father of such a Child; yea he many Times uncovered the Breast of his Son as he lay asleep and kissed it, as the Temple wherein the Holy Ghost had taken up his Residence, and as the Treasury of an early Piety,

He was called ORIGEN ADAMANTINUS, his first Name being given him for his Sublime and Divine Speculations, who by sweet and mellifluous Allegories raises the Affections of his Readers, from earthly to heavenly Meditations and Contemplations. And was named ADAMANTINUS, from the Nature of the Adamant or Diamond, whose Lustre and Hardness makes it renowned; he having such a firm and undaunted Mind, as not to be terrified with any Dangers or Afflictions.

When

When he was about seventeen Years old, his Father (who was a Christian as well as his Grandfather, and great Grandfather) being carried to Prison, he had such a fervent Desire to suffer Martyrdom with him, that he would have thrown himself into the Persecutors Hands, had not his Mother in the Night taken away his Cloaths to his very Shirt; so that being more ashamed to be seen naked, than to suffer Death, he was constrained to stay at Home; a mighty Instance of youthful Courage, and a most hearty Affection for the True Religion. Yet when he could do no more, knowing what a sad Influence the deplorable State wherein his Father was like to leave his Wife and Children, might have upon him, he by Letters passionately exhorted him to persevere in Martyrdom, adding this Clause, ‘ Take heed, Sir, that for our sakes, you do not change your Resolution.’

After the Death of his Father (who was beheaded) and the Consideration of his Estate to the Emperor, he with his poor Mother and six Brethren was reduced to such extreme Poverty, that he was obliged to sustain himself and them by Teaching a Grammar School, till at Length being weary of that Profession, he wholly betook himself to the Study of Divinity and the Scriptures; he was also a great Proficient in the Hebrew and other learned Languages; but the Providence of
God:

God, who peculiarly takes Care of the Widows and Orphans of those that suffer for his Name and Gospel, found out a Way for their Relief. A rich and honourable Matron of ALEXANDRIA pitying his miserable Case, liberally contributed to his Necessities, as she did to others, and among them maintained one PAUL, of ANTIOCH, a Ringleader of all the Hereticks in ALEXANDRIA, who so plausibly demeaned himself, that she entertained him as her dear Friend, and adopted him for her Son.

ORIGEN being by this Means necessitated to frequent his Company, yet would not comply with this Favourite, though he had his Livelihood purely from her Bounty, thereby giving a manifest Proof of his firm Adherence to the True Faith. For when a great Multitude, not only of Hereticks, but of the Orthodox, frequented the Lectures of this PAUL, he being reckoned an eloquent and profound Preacher, yet ORIGEN would never be persuaded to join in Prayer with him, detesting his Heretical Doctrines. Whether the Lady upon this Occasion withdrew her Charity, or that he Thought it more Agreeable to the Christian Rule to live by his own Labour, we do not find. But having perfected his Studies for Foreign Learning, no Foundation whereof he had laid under the Discipline of his Father, he opened a School for the Profession of the learned Arts, where besides the good he did to others,
he

he raised a considerable Maintenance for himself; and though then but eighteen Years old, yet the most grave Philosophers and greatest Masters of Heresy, resorted to his Lectures, many of whom were converted and became Martyrs for the Christian Faith.

By this Time he grew so Famous, that notwithstanding his Youth he was Thought fit to be Master of the Catechetick School of ALEXANDRIA, that Place being Void by the Persecution that fell upon the Christians; and great Numbers of Scholars daily crowded in upon him, so that finding his different Employments did not well agree together, he left off teaching the Arts and Sciences, and applied himself entirely to Instruct his Disciples in the Doctrines of Christianity, whereby he gained over a great Number of Gentile Philosophers to the Faith, who embraced the same with so Hearty and Sincere a Mind, that they readily sealed it with their Blood.

Among others of Note was PLUTARCH, whom ORIGEN accompanying to his Martyrdom, was like to have been killed by the People for being the Author of his Conversion: HERACLIDES, HERON, and SERENUS, after having endured grievous Tortures were beheaded; and another SERENUS, with a young Woman called HERAIS, one of his Scholars, were burnt for their Religion. These ORIGEN encouraged not to Faint under their Sufferings, who being baptized by Fire, as he
X himself

himself expresses it, left this World, and in those Flames mounted up to Heaven.

Neither was his Care and Charity less for those that were imprisoned in deep Dungeons, encouraging them when they came before the Judges. And when the Persecution was renewed with such Violence, that every one consulted his own Safety, and kept Close, so that when the Martyrs were led to Execution, there was none to Comfort or Administer to them; this Office ORIGEN boldly took upon him, attending the Martyrs to the very Place of their Sufferings, embracing and saluting them as they were led along, putting himself often in Danger thereby; so that once the enraged Heathens assaulted him with a Shower of Stones, which ~~had certainly~~ been his Death, as well as at several other Times, had he not been preserved by the Divine Power and Providence.

At last, they resolved to find him out, great Multitudes besetting his House, and because he had vast Numbers of Scholars, they brought a Guard of Soldiers along with them, who hunted him from one Heresy to another, so that he could find no Place of Safety. EPIPHANIUS reports, that he was haled up and down the City, reviled, reproached, and treated with insolent Scorn and Fury. One they having shaved his Head, after the Manner of the EGYPTIAN Priests, they set
him

him upon the Steps of the Temple of SERAPIS, one of the Heathen Gods, commanding him to give Branches of Palm-Trees, as the Priests used to do to them that went up to perform their Heathenish Ceremonies; he taking the Branches, with an undaunted Mind, cried out aloud, ' Come hither, and take the Branch, not of an Idol-Temple, but of CHRIST, which Piece of Courage, no doubt, increased their Rage against him.

Having applied himself wholly to the Study of Divinity, and his Necessities being afterwards Urgent, he by the Advice of his Friends, sold all his Authors of Humanity, which he had Diligently perused, and now lay by him, to one upon Condition that he should allow him two-pence a Day for his Maintenance, where-with he contented himself; and to prevent all Occasions of Youthful Concupiscence, he Spent most of the Day and Night in Reading and Meditating upon the Holy Scriptures, and other devout Exercises; sleeping only a few Hours, and that not in Bed, but upon the Ground. He fasted often, and expounded the Saying of our Saviour literally here, as he did afterward upon another Occasion; so that he would not wear two Coats, nor Shoes, but went bare-footed. He inured himself to Cold, Nakedness, and Abstinence from Wine, even to the Amazement of his familiar Friends, and to the Offence of many who would more willingly have
relieved

relieved his Necessities, since thereby he contracted such Weakness of Body as brought him almost to the Grave. Yet this Strict Course of Life inclined many, not of the common People only, out of the Wise, Learned, and Rich to become zealous Professors of his Doctrine, many of whom of those Times of Persecution, suffered Death for the same.

About this Time he made that famous Attempt upon himself, so much commended by some, and condemned by others, his making himself an Eunuch, as EPIPHANIUS relates, which some of the Ancients conceived to have been done by Medicinal Applications, whereby he was made Impotent; but St. JEROM says expressly, it was done by a Knife. However it was, he did it partly out of a perverse Interpretation of our Saviour's Meaning, when he says, 'There be some that make themselves Eunuchs for the Kingdom of Heaven's sake,' and partly, to remove all Suspicion of Wantonness and Incontinency, he having many Matrons and Virgins, as well as Men resorting to him; besides, that he himself was thereby secured from any Temptations to immodest and irregular Embraces.

This Fact, though he endeavoured to conceal it from some of his Friends, yet did it quickly break out, and DEMETRIUS the Bishop of ALEXANDRIA, who formerly loved and preferred him, but now envied him, upbraided

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ed him with this rash inconsiderate Act, for which he judged him unfit for the Ministerial Office. But whatever ORIGEN might do in the Vigour of his Youth and Zeal, yet in his latter Days he was of another Mind, condemning such Kind of Attempts, and soberly enough Expounding that Passage of our Saviour, which he before had so fatally Misunderstood.

In the Reign of the Emperor DECIVS, he suffered cruel Rackings, and many other Tortures for the Doctrine of CHRIST, with terrible Threats of Death and Burning, with which he was nothing affrighted; but resolved to own his Cause to the last Moment of his Life. And hearing that some Christians were haled to an Idol-Temple, that they might be compelled to Sacrifice to the Heathen Gods, he out of his Zeal, ran thither to encourage them to Constancy in their Profession, and dissuade them from complying with their Enemies; which was the Opportunity that his Adversaries had long expected, and therefore letting go the other, laid hold upon him; putting it to his Choice (saith EPIPHANIUS) whether he would offer Incense to the Idol, or have his Body defiled by a deformed filthy Black-a-moor, which they had provided on Purpose. ORIGEN being in a great Strait, at length chose rather to offer Incense, than to have his Body polluted by so filthy a Creature; they presently put Incense into his trembling Hands, and whilst he demurred upon it, they took

took his Hands and threw it into the Fire; whereupon they presently cry out, 'ORIGEN hath sacrificed, ORIGEN hath sacrificed.'

After which he was Excommunicated by the Church, and so being filled with Shame and Sorrow, he left ALEXANDRIA, and went into JUDÆA. Being come to JERUSALEM, where his Name was very well known for his Learned Expositions upon the Holy Scriptures, and his Gift of Utterance; he was importuned by the Ministers to Preach a Sermon to the People in the Church, which after much Importunity he was persuaded to do, and thereupon stood up, and opening the Bible, the first Place he cast his Eye upon, was in PSAL. 50. 16. Unto the Wicked, saith God, why dost thou Preach my Laws, and take my Covenant into thy Mouth. Which Word as soon as he had read, he closed the Book, sat down, and shed a Flood of Tears, the whole Congregation Weeping likewise with him, and was unable to say any more. After which he wandered about with great Grief and Torment of Mind, and at length penned the following Lamentation.

In the Bitterness and Grief of my Soul, I address myself to those who shall hereafter read this confused Writing. But how can I speak when my Tongue is tied, and my Lips dare not once move nor open? My
Tongue

Tongue does not Perform its Office, my Throat is dried up, and all my Senses and Faculties are all polluted with Iniquity; Woe is me, because of the Sorrow of my Heart, that my Soul is thus afflicted, and that I am encompassed with Sin, so that there is no Health in me. Woe is me, my Mother, that thou broughtest me forth. A Righteous Man, to be Conversant in Unrighteousness; an Heir of the Kingdom of God, to be now an Inheritor of the Kingdom of the Devil; a Preacher of the Gospel, to be found wallowing in Impiety; a fruitful Tree, yet quickly withered; a clear Fountain, to be polluted and dried up; A Man adorned with Gifts and Graces, now suddenly deprived of all. Pity me, O all ye my Friends, who am now become an abject Creature; that have trod under Feet the Seal of my Profession, and joined in League with Satan. Pity me, O my Friends, who am rejected, and cast away from before the Face of God. It is for my Iniquities that I am branded with open Shame. The Lord had ingrafted me into a fruitful Vine, but instead of pleasant Clusters, I have brought forth nothing but Thorns, and instead of Grapes, I have brought forth Brambles.

Let the Well-springs of my Tears issue out; let my Cheeks be watered, and let them Flow upon the Earth and moisten it; for that I am born in Iniquity, and the Floods of Sin have overflowed me. Alas! How

am I fallen! There is no Sorrow like unto my Sorrow; no Affliction that exceedeth my Affliction; no Bitterness that passeth my Bitterness; no Lamentation more lamentable than mine; neither is there any Sin greater than my Sin; and there is no Salve to heal my wounded Soul. Where is that good Shepherd of Souls? Where is he that went down from JERUSALEM to JERICHO, which cured him that was wounded by Thieves? Seek me out, O Lord, that am fallen from the higher JERUSALEM, who have broken the Vow I made in Baptism, who have prophaned and dealt Injuriouly with thy blessed Name. Alas! That ever I was a Preacher, who now am become a Disciple! Thou knowest, O Lord, that I fell against my Will. When I went about to enlighten others; when I endeavoured to bring others from Death to Life, I brought myself from Life to Death; when I witnessed against the Assemblies of the Wicked, and reprov'd their Doings, there I found Shame, and the most pestilent Wound from the Devil: When I desired to be found a Friend and Favourer of Piety, I was found a Foe and Furtherer of Iniquity; when I designed to present others before God, I presented myself before Satan.

Some promised me, that they would be Baptized; but after I departed from them, the same Night, the Devil transformed himself into an Angel of Light, and said

said unto me, 'When thou art up in the Morning, go on, and persuade them, and bring them to God.' But Satan going before me, prepared the Way, by sharpening their Wits to devise Mischief against me, silly Wretch; sowing in their Minds Dissimulation, Hypocrisy, and Deceit. But I, O unhappy Creature, leaping out of my Bed at the Dawning of the Day, could not finish my usual Devotions, neither Perform my wonted Prayers, being desirous *that all Men should be saved, and come to the Knowledge of the Truth*; whilst in the mean Time I wrapt myself up in the Snares of the Evil One; I went to these wicked Men, I required of them to perform the Covenant made the Night before, not knowing the Subtlety, and we came to the Baptism, O Blinded Heart, why didst thou not Remember? O foolish Mind, why didst thou not Consider? O weak Brain, why didst thou not Understand? But it was Satan that lulled thee asleep, and in the End raised thy unhappy and wretched Soul. He deprived me of Might and Power, and so wounded me. I answered but one Word, and became reproachfully Defamed; I spake without Malice, but I meet with Scorn. The Devil raised an Assembly about me, and pronounced against me that unjust Sentence, 'ORIGEN hath sacrificed,' O Satan what hast thou done unto me? How hast thou wounded me?

I bewailed sometimes the Fall of **SAMPSON**, but now I have fallen worse myself; I formerly bewailed the Fall of **SOLOMON**; but have brought myself into a worse Condition. I have formerly deplored the woeful Estate of all Sinners, but now I am plunged into Sin myself. **SAMPSON** had his Hair cut off, but the Crown of Glory is fallen from my Head. **SAMPSON** lost the Carnal Eyes of his Body, but my Spiritual Eyes are put out. It was the Subtilty of a Woman that brought Confusion upon him; but it was my Tongue that brought me into this sinful Condition. And as he afterwards wanted the Comforts of this Life, so my Tongue by this Wickedness hath deprived me of those Spiritual Gifts which have sometimes flowed in upon me with Heavenly Joys. And as he suffered those Things by leaving the **ISRAELITES**, and cleaving to Foreigners, so I by going about to save notorious Sinners, made myself a Captive to Captives, and a Bondslave to Sin.

Alas! My Church liveth, yet I am a Widow; my Sons live, yet I am Barren; every Creature rejoiceth, but I alone am Desolate and Sorrowful. Bewail me, O ye blessed People of the Lord, who am banished from God; bewail me, who am deprived of all Goodness, of the Holy Ghost, and am Thrust out of the Wedding-chamber of **CHRIST**; who was once Thought worthy of the Kingdom of God, but am now altogether
Unworthy;

Unworthy; who am abhorred of the Angels, and separated from the Saints of God. Bewail me, for that I am condemned to Eternal Punishment; that I am here on Earth, yet am tormented with the Sting of a guilty Conscience. I fear Death because I am wicked; I fear the dreadful Day of Judgment, because I am damned for Ever; I fear the Punishment, because it is Eternal; I fear the evil Angels that are the Executioners, because they are void of Mercy; and what to do I know not, being on every Side surrounded with Misery. If there be any Man that can, I beseech him to assist me with his earnest Prayers, and sorrowful Tears; for now it behoveth me to shed infinite Tears for my great Sin, Who knoweth whether the Lord will have Mercy upon me, and will Pity my Fall? Whether he will have Compassion upon my Person, and be moved with my forlorn Condition? Whether he will have respect to my Humiliation, and incline his tender Kindness toward me?

I will prostrate myself before the Threshold of his Church, and entreat all People both small and great, to tread and trample me under Foot, who am unfavoury Salt, who have no Taste nor Favour of God, and am fit for nothing. Now let the Elders mourn, for the Staff whereon they leaned is broken; let the young Men grieve, for their School-master is fallen; let the Maidens sorrow, for the advancer of Virginity is defiled;

filed; let the Pastors mourn, for their Patron and Defender is shamefully foiled. Woe is me, that I fell so lowly, so dangerous that I cannot rise again. Assist me, O Holy Spirit, and give me grace to repent; and accept, O Lord, of the Grief of my Heart, and the heaviness of my Soul. But how great Streams of Lamentations must cleanse and purify my polluted Conscience! I will address myself and turn my Speech to God; Why hast thou lifted me up and cast me down; I had not committed this Impiety, unless thou hadst withdrawn thine Hand from me, But it is thy Pleasure, O Lord, who dost all Things graciously; and I on the contrary have fallen by my Folly. But why, O LORD, hast thou shut my Mouth by thy Holy Prophet DAVID, Have I been the first that sinned? Or am I the first that fell? Why hast thou forsaken me, being desolate? Why hast thou rejected and banished me from among thy Saints, and astonished me when I should Preach thy Laws? What Man is he that is born of a Woman, which sinneth not? What Man was ever conversant here on Earth, who committed no Iniquity?

This, I say, because thou hast forsaken me; DAVID himself, who hath shut up my Mouth, sinned grievously in thy Sight, yet upon his Repentance thou received him to Mercy. PETER, who was a Pillar, after his Fall, wiped away his Transgression with salt Tears, and did not continue long in the Filth of his Infidelity.

But

But they were thought more worthy of Favour and Mercy than I. But now I humbly beseech thee, O Lord, to grant that thy Holy Spirit may be my good Guide and Instructor, that I may tread Satan under my Foot, who by his Sleights hath trod upon me; and that I may be again restored to the Joys of thy Salvation. Now all ye that behold my Wounds, tremble for Fear, and take heed that ye stumble not, and fall into the like Crime. You all now see that the Prophet DAVID hath shut up my Mouth. I was constrained by the Bishops to speak some Words of Exhortation, and taking the Book of Psalms, I prayed, and opened the Book, and I lighted upon this Sentence which I am ashamed to repeat, yet am compelled to pronounce. Unto the Wicked, saith God, Why dost thou preach my Laws, and takest my Covenant in thy Mouth? But bewail me, that am like the Reprobate Jews; for that which was said to them by the Prophets, now soundeth alike in my Ears. O Satan, what Mischief hast thou brought upon me? How hast thou pierced my Breast with thy poisonous Darts! Thinkest thou that my Destruction will any Thing avail thee? Thinkest thou to procure to thyself any Ease or Rest, whilst I am thus deplorably tormented? Who is able to assure thee that my Sins shall not be done away, that I shall not escape the Pains which I so horribly feared, or that I shall not again be restored to the Society of the Saints? O Lord, I fall down before thy Mercy-seat, have pity upon

upon me, who am drowned in Tears because I have greatly offended. Shew Mercy, O Lord, unto thy wandering Sheep, which is subject to be torn by the Teeth of the ravenous Wolf. Secure my Soul from the roaring Lion. Let my Sackcloth be rent in sunder, and Gird me with Joy and Gladness. Let me be again restored to the Joy of my God; let me be Thought worthy of his Kingdom, through the earnest Petitions of his Church and the Assembly of the Saints which Sorrow over me, and humble themselves to Jesus Christ on my Behalf; to whom with the Father, and the Holy Ghost, be all Honour and Glory for Ever and Ever. Amen.

ORIGEN after this returned from JERUSALEM to CÆSAREA, where (as before he had done at ALEXANDRIA) he set up a School both for divine and human Learning, and his great Name procured him Scholars from all Parts. About the Year 235, MAXIMINUS the THRACIAN succeeded in the ROMAN Empire, a British and Cruel Prince, who hated whatsoever related to the Predecessor ALEXANDER SEVERUS; and because the Christians had found some favourite Entertainment in his Family, he began first with them; especially the Bishops, as the chief Pillars and Promoters of Christianity, whom he caused to be put to Death. In this evil Time, ORIGEN writ his Book concerning Martyrdom, for the Consolation of the persecuted Christians.

Nor

Nor did he himself Escape without his Share; for **TER-
SEBIUS** tells us, that the Devil mustered up all his
Forces against him, and assaulted him with all his Arts
and Engines, singling him out above all others of that
Time, to make him the Object of his utmost Rage and
Fury. He was cast into the Bottom of a loathsome
and uncomfortable Dungeon, loaded with Irons, a
Chain about his Neck, his Feet fet in the Stocks,
with his Legs stretched four Holes distant from each
other, for many Days together. He was threatened
with Fire, and tortured with all the Torments that a
merciless Enemy could inflict; which must needs be
very grievous to a Person of his Age, whose Body was
broken with so many Cares and Labours. Yet he pa-
tiently endured all these Barbarities, and was ready to
submit to the last fatal Stroke; but his Cruel Judge to
prolong his Misery, commanded the Executioners to
Torment him, but not to kill him.

But Human Councils when most active and violent,
are often over-ruled by him that is Higher than the
Highest; for his Enemies, who had exercised these
Cruelties upon him, designing him for a more solemn
Martyrdom, were disappointed by the Almighty, to
whom belong the Issues from Death; who prevented
their Malice, and made Way for his Escape, which in
all Probability was occasioned by the Death of the Em-
peror, who was cut off when he had reigned only 30
Months.

Months. Being deliver'd out of Prison; he improv'd his Time to pious Purposes; comforting the Weak and Disconsolate, and writing Letters for that End to the Christians dispers'd into several Parts of the Empire. He died about the 69th Year of his Age peaceably at *TYRE*, in the Year 254; where his Body found a place of Rest, and where in a great Church dedicated to the Memory of our Saviour's Sepulchre, behind the high Altar his Remains were laid up, as the Tradition of the last Age informs us. He us'd to say, *That God's Providence hath ordained all Things for some End and Purpose. He made not Malice, and though he can Refrain it, he will not; for if Malice were not, Virtue would have no opposite, and could not Shine so clear. For the Malice of JOSEPH's Brethren was the Means whereby God brought about many admirable Works of Providence, as by the Story at large appears.*

*

The LIFE of St. BABYLAS, Bishop of ANTIOCH,
who with three Youths was Beheaded.



THERE is a general Silence in Church Antiquity concerning the Country, Parents, Education, and Way of Life of this holy Martyr, and whether he was born and educated a Gentile, or a Christian; though no doubt he had a generous and liberal Education,

tion, living in Places where he had Opportunity to be instructed, and in Times wherein none but Men of known Parts and Eminency were advanced to the Government of the Church, both to feed and preserve the Flock of God, and to defend the true Faith against all Opposers? In 239, BABYLAS succeeded ZEBEDINUS, Bishop of ANTIOCH, GORDIANUS I. being Emperor of ROME. St. CHRYSOSTOM says, he was a stout and prudent Pilot in the midst of the Storms and Waves that beat upon the Church; meeting at the first with much Trouble from the ROMAN Governors, the old Enemies of Christianity. But soon after a fierce Storm was raised by SAPORES King of PERSIA, who having overrun all SYRIA, had besieged and taken ANTIOCH; and the News of his rapid Conquests being carried to ROME, startled the Emperor and Senate. He grievously opposed the People of ANTIOCH, and no doubt the Christians had a deep Share of it from so Insolent and Merciless an Enemy, who was never favourable to them. But the Almighty soon delivered them from his Tyranny; for GORDIANUS raising a potent Army, marched into the EAST, and clearing the Countries as he went along, came to ANTIOCH, where he totally defeated the PERSIANS, and recovered ANTIOCH and the conquered Cities, taking likewise some considerable Places belonging to SAPORES, whom he obliged to retire with Precipitation into his own Dominions. Of which

which he gave an Account in a Letter to the Senate, who decreed a Triumph upon his Return to Rome.

Tranquillity being thus restored to the Church of ANTIOCH, BABYLAS was very Diligent in Instructing and Governing his Flock, and preparing them to undergo the greatest Affliction for the Profession of their Religion, as if he had foreseen the violent Persecution, which soon after fell upon them. For the Christians having enjoyed much Quietness during the Reign of the Emperor PHILIPPUS that succeeded GORDIANUS, who was generally, though without ground, supposed to be a Christian himself. Yet a dismal Tempest arose in the Time of DECIUS, who was unexpectedly advanced, and in a Manner forced upon the Empire, one who might have passed for none of the worst of Emperors, if his outrageous Violence against the Christians had not left an indelible Blot upon his Fame; which some Writers imagine, proceeded from his Hatred to his Predecessor PHILIPPUS, whom he reckoned to be a Christian. Though others which more probably suppose, That it was occasioned by the great Success which Christianity met with about this Time, having spread itself over all Parts of the Empire, both Cities, Towns and Villages; So that the Heathen Temples were abandoned, their Altars overthrown, and their Sacrifices discontinued, the Churches being in the mean Time frequented by Multitudes of Converts.

DECIUS, was surpris'd at this mighty Increase of Christianity, and the Declension of Paganism; that the Religion of the Empire was disregarded, and the Worship of the Gods neglected, oppos'd, and undermined by an upstart Sect of Christians, which multiplied daily: He therefore resolv'd to use all the Methods of Rage and Cruelty for extirpating them, and reducing the People to the Religion of their Ancestors, whereupon he issued out Edicts to the Governors of the Provinces to proceed with all Severity against the Christians with all Manner of Tortures, unless they would worship the Gods; so that the Persecution was carried on with all Kind of Violence, whereby many of the most eminent Bishops of the Church were put to Death; and at length it came to BABYLA'S Door; for the Emperor coming to SYRIA, and so to ANTIOCH, to prosecute the PERSIAN War, he either out of Curiosity, or to take Occasion to fall upon them, would needs go into the Christian Congregation, when the public Assembly was met together. But BABYLAS standing in the Church Porch, oppos'd him with an undaunted Courage and Resolution, telling him, That as much as lay in his Power, he would never endure that a Wolf should break into CHRIST'S Sheepfold. The Emperor urg'd him no farther, either being unwilling to exasperate the Fury of the People, or designing to revenge it some other Way. St. CHRYSOTOM defends this Act of BABYLAS with a great deal of Wit
and

and Eloquence, equaling it with the Spirit and Freedom of ELIAS and JOHN the BAPTIST, telling us, That when the Emperor made this attempt, he had newly dipped his Hands in innocent Blood, having barbarously, and against the Faith of his most solemn Oath, and the Laws of Nations, put to Death a little Son of a certain King, whom his Father had given in Hostage to secure a Peace between them.

DECIVS though for the present he dissembled his Anger and went away, yet inwardly resented the Affront, and being returned to his Palace, sent for BABYLAS, with whom he sharply expostulated for his Boldness and Insolency, commanded him to Sacrifice to the Gods, assuring him, that this was the only Way to escape Punishment, and to purchase him Honour and Renown. The Martyr despised his Offers, and defied his Threats, telling him, That as a Pastor, he was obliged to do what might be most beneficial to his Flock, and that he resolved never to apostatize from the Service of the True God, and to Sacrifice to Devils, who usurped the Name and Honour of Deities. The Emperor finding him inflexible, ordered him to be loaded with Chains and sent to Prison, where he endured many Hardships and Sufferings; yet he rejoiced in his Bonds, and was more troubled at the Misery that attended those who sent him thither, than at the sharpness of those Torments which he was like to suffer; having

having learned to bless those that cursed him, to pray for them that spitefully used and persecuted him, and to overcome Evil with Good.

He had then the fatal Sentence passed upon him, and being bound, was led out of Prison to go to his Martyrdom, and as he passed, he began his Song of Triumph, Return unto thy Rest, O my Soul; for the Lord hath dealt bountifully with thee. Together with him were led three Youths that were Brothers, whom he had carefully instructed in the Faith, and had trained up for so severe a Trial. The Emperor had endeavoured to prevail upon their Constancy with all kind of Hardships and Cruelties; but perceiving them immovably resolved not to Sacrifice, he commanded them all four to be beheaded. BABYLAS placed the Children first, lest the Spectacle of his bloody Fate should Discourage them. As the Officer was taking off their Heads, he cried aloud, 'Behold I, and the Children which the Lord hath given me.' After which, he laid down his own Neck upon the Block, having first given Order to his Friends that his Fetters should be buried with him in the same Grave; which was done accordingly. And St. CHRYSOSTOM assures us, the Chains remained to his Time. Where his Body was first buried we do not find; but wherever it was, it rested there till it had a more magnificent Interment in the Reign of CONSTANTINE THE GREAT; which

which occasioned one of the most remarkable Occurrences that Church History has conveyed to us.

There was a Place called DAPHNE in the Suburbs of ANTIOCH, which seemed contrived by Nature on purpose for Pleasure, being a delicate Grove thick set with Trees, Fruits, and Flowers, and watered with Fountains and pleasant Rivulets. In this Place was a magnificent Temple, said to be Built by SELEUCUS, the Father of ANTIOCHUS, and by him dedicated to APOLLO DAPHNÆUS, who had a costly and ancient Image within the Temple, where Oracles were given forth; which caused it to be very Famous. In this Condition it remained, till GALLUS, JULIAN's elder Brother being lately created CÆSAR by his Cousin CONSTANTINUS, was sent to reside at ANTIOCH, to secure the Frontiers of the Empire against the IncurSIONS of the Enemy. He having great Veneration for the Memory of the Christian Martyrs, resolved to purge this Place from Paganish Superstition; which he judged could not be better done, than by Building a Church over against APOLLO's Temple. Which was no sooner finished, but he caused the Coffin of BABYLAS to be removed thither. But the Devil it seems disliking his Neighbourhood, was struck Dumb, and uttered no more Oracles, so that BABYLAS's Body was again removed. For JULIAN succeeding CONSTANTINUS in the Empire, came to ANTIOCH, in order to his Expedition into PERSIA,

PERSIA, and presently went up to APOLLO's Temple to consult the Oracle about the Event of the War, and other Affairs of the Empire, offering the choicest Sacrifices, and making very rich and costly Presents. But all his Prayers, Sacrifices, and Oblations signified nothing, the DÆMON intimating, that the Dead kept him from Speaking, and that till the Corps buried hard by was taken away, he could return no Answer. JULIAN perceived his Meaning, and though many Bodies had been buried there, he suspected it was the Remains of BABYLAS that were aimed at, and therefore commanded the Christians to remove them from thence. Who thereupon met together in great Numbers, of all Ages, and both sexes, and placing the Coffin in an open Chariot, brought it into the City in Triumph, singing Psalms all the Way, and at the End of every Period adding this sharp Versicle, ' Confounded be all they that worship carved Images.'

This Story, though it may seem to Favour Superstition, in giving too much Honour to the Relics of the Saints, yet the Truth thereof is affirmed by SOCRATES, ROZEMEN, and THEODORET, who all lived about that Time; and also by CHRYSOSTOM, who was born at ANTIOCH, and was many Years Presbyter of that Church, and Scholar to LIBANIUS the Sophister at this very Time; and an Eye-witness of it, who not only preached the Thing, but writ a Relation of it, appealing
ing

ing to Old and Young, then alive, who had seen it, and Challenges them to contradict, if they could, the Truth of what he relates. Yea, LIBANIUS the Orator confesses, that when JULIAN came with Sacrifices to kiss the Foot of APOLLO DAPHNÆUS, though he had been before neglected and forgotten, yet he appeared again in his Rites of Worship, as if he had been freed from a certain dead Man who lay hard by, to his great Trouble and Disturbance. Neither is it Improbable, but God might Permit such an extraordinary Passage to happen at this Time, to Evidence the Folly of the Heathen Religion, to correct the Infidelity of the Emperor, and give Testimony to the Truth of that Religion, which he so much scorned and opposed.

If it be enquired why JULIAN should so gratify the Christians so as to bestow the Martyrs Bones upon them, and suffer them to be conveyed with so much Honour and Solemnity, and not rather have thrown them into the Fire, or the Water; St. CHRYSOSTOM answers, That he had not Courage enough, for fear Divine Vengeance should overtake him, as it had lately done others. His Uncle JULIAN, Prefect of the East, an Apostate and Derider of the Christians, who broke into the great Church of ANTIOCH, and threw about, spurned, and at length took away the Communion Plate with the greatest Contempt and Irreverence, and carried it into the Emperor's Exchequer, being seized

with a loathsome Disease, which in a few Days, in spite of all the Arts of Physic, took away his Life. And FELIX, the Treasurer, a Man of the same Spirit and Temper, engaged with him in the same Design, coming up to the Palace, on a sudden fell down upon the Top of the Steps and burst asunder; and AMMIANUS MARCELLINUS, a Heathen Author, confesses, that FELIX died of a sudden Flux of Blood. Others there were, who about the same Time came to miserable and untimely Ends, but these two only are particularly mentioned by St. CRYSTOSTOM. Examples, which 'tis probable, put a present Awe and Restraint upon him.

But evil Men grow Worse and Worse; for JULIAN's Rage soon after began to vent itself, and being Vext to see the Christians bestow so much Honour on the Martyr, and being especially Stung with the Hymns they sung, he against the Advice of his Council, gave Order the next Day to SALLUST the Præfect to persecute the Christians, and accordingly many of them were thrown into Prison. Among others, one THEODOSIUS, a Youth, was seized in the Streets, and laid upon the Rack, his Flesh torn off with Pinchers, being likewise scourged and beaten, and when no Tortures could prevail upon his Constancy, or so much as move his Patience, he was at length discharged. RUFFI-

hus afterwards asked THEODORUS, ' If he felt any Pain ?' who replied, ' He was at first a little Sensible ; but that one in the Shape of a Young Man stood by him, who gently wiped off the Sweat from his Face, and refreshed him with cold Waters, and supported his Spirit with Divine Consolations ; so that the Rack was rather a Pleasure than a Torment to him.

But the Almighty seemed displeased with the Proceedings of JULIAN ; for soon after the Temple of APOLLO at DAPHNE took Fire, which in a few Hours burnt the famous Image of that God, and reduced the Temple, all but the Walls and Pillars, into Ashes. The Christians ascribe this to Divine Vengeance ; but the Heathens to the Malice of the Christians. And though their own Priests and Warders of the Temple were racked to make them say so, yet they could never be brought to affirm any more, than that it was fired by a Light from Heaven.

This Conflagration is mentioned not only by Christian Writers, but by AMMIANUS MARCELLINUS, and by JULIAN himself, but especially by LIBANIUS the Orator, who in an Oration made on purpose to the People, elegantly Bemoans its unhappy Fate ; whose Discourse St. CHRYSOSTOM takes to Task, and makes witty and eloquent Remarks on it. The Body of
BABYLAS

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BAPTIST was afterwards buried within the City of **ANTIOCH**; in a Church dedicated to his Name and Memory; and in After-ages is said to have been translated (by some Christian Princes, probably during their Wars in the Holy Land) to **CREMONA** in **ITALY**. He suffered Martyrdom in the Reign of **DECIUS** the **ROMAN** Emperor, about the Year of Christ 250.



The LIFE of St. CYPRIAN, Bishop of
CARTHAGE, who was beheaded.



THASCIUS CÆCILIVS CYPRIANUS was
born at CARTHAGE, in AFRICA, and is said to
be descended of a rich and noble Family, and that he
himself was a Senator. He was educated in the liberal
Arts, though principally addicted to the Study of Ora-
tory

tory and Eloquence, wherein he made such Improvement that he publicly taught Rhethorick at CARTHAGE with great Applause, and where he lived in great Splendor and Plenty, never going abroad but he was thronged with Clients and Followers. He continued a Gentile or Heathen till he grew into Years, and was then converted to Christianity by the Arguments and Importunities of CÆCILIVS, a Presbyter of CARTHAGE, whom he ever loved as a Friend and revered as a Father; and the other at his Death made him his Executor, and committed his Wife and Children to his whole Care and Tutelage, and so mutual was the Endearment between them, that CYPRIAN in Honour of him took up the Title of CÆCILIVS. He lived a strict and temperate Life, and sold the greatest Part of his Estate, distributing the Money to the Necessities of the Poor, so that he became almost a perfect Christian before he had learnt the Rules of Christianity.

Being at length fully instructed and confirmed in the true Faith, he was baptized, and soon after advanced to be a Presbyter, wherein he behaved himself with so much Piety and Prudence, that DONATUS the Bishop of CARTHAGE being dead, both the Pastors and People cast their Eyes upon CYPRIAN; who judging himself unfit and unworthy for so great a Charge, withdrew into a private Place in his House, and would not be seen; but his declining it did Occasion the People to be

be more earnest in their Desires and Expressions, so that his Doors were immediately crowded, and all Passages for his Escape blockt up; who thereupon attempted to escape out of the Window; but finding it in vain, he unwillingly yielded; the People in the mean Time waiting Impatiently between Hope and Fear, till seeing him come forth, they received him with Universal Joy and Satisfaction. His Entrance upon his Charge was calm and peaceable, but it was not long before a Storm overtook him, and he was publicly prescribed by the Name of CÆCILIVS CYPRIAN, BISHOP OF THE CHRISTIANS, and every Man was commanded not to hide or conceal his Good. And not satisfied therewith they frequently called out, that he might be thrown to the Lions. So that being warned by a Divine Admonition and Command from God, he withdrew himself, hoping that by his Absence their Fury and Malice would abate. During his Recesse, though absent in Body, he was present in Spirit by pious Councils, grave Admonitions, frequent Reproofs, earnest Exhortations, and especially by hearty Prayers to Heaven for the Welfare and Prosperity of the Church. He had a great Fore-knowledge of future Events, and a bloody Persecution being raised against the Church of CHRIST in AFRICA, he in one of his Epistles declares the true Cause thereof as follows:

‘ We

‘ We must needs acknowledge and confess,’ saith he, ‘ that this violent Persecution and Calamity which hath destroyed most of our Churches, and doth daily consume them, ariseth chiefly from our own Impiety, whilst we walk not in the Ways of God, nor observe the Precepts which he hath left unto us for our Instruction. Our LORD CHRIST performed the Will of his Father in all Points, but we do not observe the Will of our LORD; our Minds and Studies being wholly intent upon the Riches and Vanities of this World. We are full of Pride, Emulation, and Dissention, and void of that Simplicity and Innocency which becomes the Disciples of the Blessed JESUS. We renounce the World of Words only, but not in Deeds, every Man pleasing himself, without any regard how he displeases others. For this Cause we are justly scourged; for what Stripes do we not deserve, when even those Confessors themselves who formerly endured the Trial of their Faith, and ought to be an Example in well doing, are so carnal and careless in their Conversation? For their Sakes therefore, who with boasting Words, Glory in their former Confession and Sufferings are these Calamities come upon us; whereby we shall not easily obtain an eternal Crown, unless God in his Mercy be more Gracious to us. These Things we justly suffer for our Iniquities and Deserts, of which the Almighty hath forewarned us, where he saith, If they shall forsake my Law, and not Walk in my Judgments: If they

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they shall profane my Ordinances, and will not obey my Precepts, I will visit their Iniquity with the Rod, and their Transgressions with Stripes; these Rods and Stripes we justly feel, who neither please God with our doings; nor Repent of the Evil of our Ways. Wherefore let us humble ourselves, and beg his Favour from the Bottom of our Hearts, and with our whole Souls let us entreat him to shew us Mercy, who hath promised that he will never utterly take away his loving Kindness from those who with penitent Minds call upon him for Forgiveness. Let us ask and we shall obtain; and though we be delayed, yet seeing we have grievously offended him let us continue to call upon him, for he hath promised that to them which call, it shall be opened. Let us, therefore, persevere in calling upon him with Prayers, Sighs, and Tears, and we shall at Length be sure to receive a gracious Answer.

CYPRIAN having thus described the Causes of the Persecution, he mentions a Vision, wherein it was shewed him what should happen. The Vision was this: He saw an aged Father and a Young Man sitting at his Right Hand with a sorrowful Countenance, and his Hand on his Breast. On the other Side sat a Person with a Net in his Hand, wherewith he threatened to catch the People that stood by, and as CYPRIAN was Marvelling at it, he heard a Voice saying, ' The Young

B b

Man

Man whom thou seest sit on the Right Hand is sad and penfive, because his Precepts are observed; but he on the Left Hand danceth and is Merry, because Occasion is given him to obtain Power from the ancient Father to afflict Men.'

This Vision was seen some Years before the Persecution happened, and predicted that the Sins of the Christians were the Cause why Satan was allowed such Power, and with his Net of Destruction destroyed so many Christian Men. 'In this Vision,' saith he, God out of his tender Goodness and Mercy hath vouchsafed to reveal these Things to the least of his sinful and unworthy Servants, telling me, that I should be Quiet and of good Comfort, for Peace will come, although it be delayed a while for the Sake of some who yet remain to be proved and tried. He had likewise another Vision, wherein he was admonished to Use a spare Diet, lest his Mind should be withdrawn from Heavenly Meditations, and drawn with Wordly Allurements, and be thereby the less disposed to Prayer and Spiritual Exercises.

And because the Christians were charged by the Heathens as the Abettors of all Public Calamities, he tells them, 'That JESUS CHRIST had long before prophesied, that toward the End of the World there should be Famine, War, and Pestilence, which was
rather

rather to be imputed to their impious Idolatry and Contempt of the True God, than to the Christians; which Evils are increased by the Wickedness of Men. For Famine is occasioned more by the Avarice of Men, than by the Drought of the Air: But the particular and special Cause thereof proceeds from the shedding so much innocent Christian Blood. And whereas the Christians are condemned for not Worshipping their Idols, it is because they are fully assured that they are no True Gods, but Images of wicked and lewd Kings, who could neither save themselves from Death, nor such as worshipped and trusted in them from eternal Punishment.

In the mean while the Persecution under the Emperor DECIUS raged with uncontrouled Fury in the AFRICAN Provinces, and especially at CARTHAGE, concerning which CYPRIAN every where gives large and sad Accounts, relating, that they were scourged and beaten, racked and roasted, and their Flesh pulled off with burning Pinchers, were beheaded, thrust through with Swords, more Instruments of Torture being applied to one Man at once than there were Limbs and Members in his Body. They were robbed, plundered, thrown to Wild Beasts, and burnt at the Stake. And many who desired to be dispatched were purposely kept upon the Rack, that their Pains might be lingering, and they might die by Peace-meal. All which did
but

but render their Faith and Patience more Illustrious, whereby they tired out their Tormentors, and smiled at the sharpest Engines of Execution, and at the busy Officers who were racking in their Wounds; And when their Flesh was wearied, their Faith was unconquerable, and made them more earnestly long for Heaven; while the common People beheld with Admiration those Heavenly Conflicts, and stood astonished to hear the Servants of CHRIST in the midst of all their Tortures, with an unshaken Mind, making a free and bold Confession of their LORD and MASTER JESUS CHRIST, though destitute of any external Succour, being armed with a Divine Power, and defending themselves with the Shield of Faith.

About this Time happened that dreadful Plague, which so much afflicted the ROMAN Empire, wherein CARTHAGE had a deep Share, vast Multitudes were swept away every Day, and the Messenger of Death called at every Door; the Streets were filled with dead Carcasses, which seemed to implore the Charity of the Living to bury them, as that which themselves might need. But alas! every one trembled and shifted for themselves, deserting and flying from their dearest Friends, and nearest Relations. In this calamitous Season, St. CYPRIAN calls the Christians together, and exhorts them to Mercy and Charity, as that which the Holy Scripture tells us is highly pleasing to God, and

and the only Way to pacify and turn away his Wrath from them ; That they should not only extend their Charity to their own Party, but that the Way to be perfect, and to be Christians indeed, was to do something more than Heathens and Publicans ; and to overcome Evil with Good ; and, according to our SAVIOUR's Advice, to love our Enemies, and pray for the Happiness of those that Persecute us.

The Christians being persuaded by such moving Arguments, presently gave their Neighbours and others in Distress their utmost Assistance, according to every one's Rank and Quality, those who were Rich contributing to their Necessities, and others who by Reason of their Poverty could bestow nothing, personally laboured in the common Calamity. Indeed, every one was ambitious to engage under the Conduct of so good a Bishop ; and by this large and abundant Charity, great Advantage redounded not only to those who were of the Household of Faith, but universally to all.

At which Time St. CYPRIAN penned his excellent Discourse concerning Morality, wherein he so eloquently teaches a Christian to Triumph over the Fears of Death, and how little Reason there is excessively to mourn for their Friends and Relations that are taken
from

from us. This terrible Pestilence, with the Way wherewith the Empire was generally over-run, the Heathens charged upon the Christian Religion, as if their Gods were enraged thereat. But CYPRIAN in a Discourse to DEMETRIAN the Proconsul, vindicates Christianity from this Scandal, and demonstrates that their barbarous and unreasonable Fury against the Christians, had provoked the Creator of all Men against them, as a just Punishment of their Folly and Madness, in persecuting the Profession of a Religion which was so near to Heaven.

In the Year 257. ASPASIUS PANTENUS the Proconsul of AFRICA, sent for CYPRIAN before him, and told him, That he had lately received Orders from the Emperors, who at that Time were GALIENUS and VALE-RIANUS, commanding all those that were of a Foreign Religion to worship the Gods according to the ROMAN Ceremonies: CYPRIAN answered, I am a Christian and a Bishop, I acknowledge no other Gods but only the true God, that made Heaven and Earth, and all Things therein. This is he whom we Christians serve, to whom we pray Day and Night, for ourselves, and for all Men, and for the Prosperity and Happiness of the Emperors. And is this then thy Resolution, said the Proconsul? That Resolution, replied the Martyr, which is founded in God, can never be altered. He then told him, That he was to search for Presbyters as well

well as Bishops, requiring him to discover them; **CYPRIAN** replied, According to your own Laws, we are not obliged to be Informers. The Proconsul added, That he was commanded to prohibit all private Assemblies, and to punish with Death all those that frequented them : The good Man told him, He might do what he thought fit ; and the Proconsul finding him immovable, commanded him to be banished to a little City about the **LYSIAN** Sea, near **PENTAPOLIS**, a pleasant Place, and where he was visited and furnished with all Conveniencies by the Christians residing thereabouts,

The first Day of his coming hither, he in an Heavenly Vision was forewarned of his approaching Martyrdom, whereof he gives this Account. ‘ There appeared to him as he was going to rest, a young Man of a very large Stature, that seemed to lead him to the Tribunal, and presented him to the Consul then sitting upon the Bench, who looking upon him, began to write something in a Book, which the young Man looking over his Shoulder read, but not daring to speak, intimated by Signs what it was ; for extending his Hand at length, he made a cross Stroke over it with the other, by which **CYPRIAN** guessed that he should be Beheaded. Whereupon he was infortunate with the Proconsul for one Day’s reprieve to settle his Affairs, and by the pleasant Countenance of the Judges,

Judges, and the Signs made by the young Man of what the Consul was noting in his Book, seemed to be granted. And this happened accordingly, both as to Manner and Time of his Martyrdom that very Day Twelve-month, wherein he had his Vision, proving to be the Period of his Life.

During his Confinement in this Place, he wrote several Letters to the Martyrs in Prison, encouraging them to continue faithful to the Death, that so they might obtain a Crown of Glory. Here he had Notice that the Persecution became more violent, the Emperor VALERIAN, having sent Order to the Senate, that all Christian Bishops, Presbyters and Deacons should be put to Death without Delay; the Senators and all People of Rank and Quality should be deprived of their Honours and Preferments, forfeit their Estates, and if they persisted in their Religion, should be put to Death, and the Matrons to have their Goods Confiscated, and be banished. XYSTUS and QUARTUS had already suffered Martyrdom, in the Burying-place where their Assemblies were held; and the Governors of the City put to Death all they could meet with. These uncomfortable Tidings gave CYPRIAN occasion to prepare for his own Death, which he waited and wished for every Day; and when some great Men of his Acquaintance persuaded him to withdraw to a Place of Safety which they would provide for him, he refused it; though

though when he had News that the Officers were coming for him to carry him to UTICA, he by the Advice of his Friends slipt aside, being unwilling to suffer any where but in CARTHAGE, where he had governed his Church, and by that eminent Confession to edify and encourage the Flock committed to him; as he tells the People of his Charge, whom he advised to Peace and Unity among themselves, in his first Letter to them, and not to offer themselves to the Gentiles, but if any were apprehended to be courageous in Defence of the Truth, and freely confess themselves to be Christians, which he did not doubt but God would enable them to do.

The new Proconsul GALERIUS MAXIMUS being returned to CARTHAGE, CYPRIAN, who resolved to conceal himself no longer, came home, and took up his Residence in his own Garden; the Officers had no sooner Notice thereof, but they presently came and seized him, and putting him into a Chariot carried him to the Proconsul, who commanded him to be kept till next Day in one of the Officers Houses; the People hearing of his Return and Apprehension, came in great Numbers about the House, where they continued all Night. The next Morning he was led to the Proconsul's Palace, who looking upon him said, ' Art thou THASCIUS CYPRIANUS, who hast been Bishop and Father to Men of impious Minds. The Sacred Emperor

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commands thee to do Sacrifice. Be well advised, and do not throw away thy Life.' The blessed Martyr replied, 'I am CYPRIAN, I am a Christian, and I cannot Sacrifice to the Gods; do as thou art commanded; as for me in so just a Cause, there needs no Consultation.' The Proconsul was enraged at his resolute Constancy, and said, 'Long hast thou continued in this Sacrilegious Humour, and hast seduced great Numbers into the same wicked Conspiracy, and hast shewn thyself an Enemy to the Gods of the Roman Empire; one whom the Pious and Religious Emperors could never reduce to the Observance of their Holy Rites; thou therefore being found to be the Author and Ring-leader of so heinous a Crime, shalt be made an Example to those whom thou hast seduced into so great a Wickedness.' Whereupon he read his Sentence out of a Table Book, 'I command that THASCIUS CYPRIAN shall be beheaded.' To which the Martyr only answered, 'I heartily Thank Almighty God, who is pleased to set me free from the Chains of the Body.'

He was then led away from the Judgment Seat with a strong Guard of Soldiers, great Multitudes of People crowding after, the Christians weeping and mourning, and crying out, 'Let us also be beheaded with him.' Coming to the Place of Execution, which was a large Field, he began to strip himself, first putting off

off his Cloak, which he folded up and laid at his Feet, and falling upon his Knees, recommended his Soul to God in Prayer, and then standing in nothing but a Linen Vestment, he ordered that the Executioner should have about six Pounds given him, and the Brethren spreading Linen Cloths under him to preserve his Blood from being Spilt on the Ground; he covered his Eyes with his own Hands, and the Headsman did his Office. His Body was buried by the Christians the same Night with great Solemnity. He suffered in the Year of CHRIST 258. VALERIANUS and GALIENUS V. being Emperors of ROME.

He was undaunted in Time of Persecution; so that neither the Persuasions of his Wife, nor the Frowns of the World, nor the Malice of his Adversaries could Affright him. He never sent away this Widow empty Handed; he was Eyes to the Blind, Legs to the Lame, and a Covering to the Naked. He called CÆCILIUS, who converted him, 'The Father of his Christian Life.' It was difficult to distinguish, whether he was more loved or feared.

His usual Sayings were; 'Let not that sleep in thy Treasury which may be profitable to the Poor. Two Things never grow old in Man, the Heart ever imagining new Cogitations, and the Tongue uttering the vain Conceptions of the Heart. That which a Man must

must of Necessity part with some Time or other, it is Wisdom for him to Distribute so, that God may everlastingly Reward him. Women that take a pride in Being clothed in Silk and Purple, cannot easily put on the Lord JESUS CHRIST. They who Delight to paint in this World, and alter themselves from what God hath created them, may justly Fear that at the Resurrection their Creator will not know them. He that gives an Alms to the Poor, offers a sweet smelling Sacrifice to God. All present Evils are to be endured for the Hope of good Things to come. To command Virtue in Words, and to contradict it in Deeds, is nothing worth; There are Twelve Absurdities in the Life of Man; A Wise Man without good Works; an Old Man without Religion; a Young Man without Obedience; a Rich Man without Charity; a Woman without Modesty; a Guide without Virtue; a Poor Man that is Proud; a Prince that is Unjust; a Bishop that is Negligent; People without Discipline; and Subjects without Law.

He was highly honoured while he lived, not only by Men, consulted and applied to in all weighty Cases by foreign Churches, but by frequent Visions and divine Consultations (as he was wont to call them) whereby he was immediately warned and directed in all important Affairs and Exigencies of the Church. After his Death his Memory was had in great Veneration; the People

People of CARTHAGE erecting two eminent Churches to it, one in the Place of his Martyrdom, the other in the MAPPALIAN Way, where he was buried. The former was stiled MENSA CYPRIANA, CYPRIAN's Table, because there he had been offered up a Sacrifice acceptable unto GOD. And here they had their Anniversary Commemorations of him.



**The LIFE of ST. GREGORY, Bishop of
NEOCÆSAREA, who was solemnly Buried there.**



ST. GREGORY, called originally THEODORUS, was born at NEOCÆSAREA, the principal City of CAPPADOCIA, situate upon the River LYCUS. His Father was a Zealot for the Gentile Religion, wherein he carefully educated him, and in other Heathen Learn-

Learning; who dying when his Son was about fourteen Years old, the Young Man then took the greater Liberty to inquire into Things, and perceive the Vanity of that Religion wherein he had been brought up, which soon inclined him towards Christianity, though his Mother took care to complete his Breeding, by placing him and his Brother ATHENODORUS, under Masters of Rhetoric and Eloquence, who likewise persuaded him to study the ROMAN LAWS. After this, he travelled to ALEXANDRIA, and entered himself in the PLATONICK School lately erected there, where by the closeness of his Studies, and his Sobriety and Strictness of Life, he visibly reproached the Debaucheries of his Fellow-Students; who meditating Revenge, hired a common Strumpet to come to him while he was engaged in a serious Discourse with some learned Friends charging him with committing Lewdness with her, and of Cheating her of the Reward of their criminal Embraces. The Company being satisfied of his Innocence, were enraged at the Woman's Imprudence, but GREGORY disregarding the Affront, desired a Friend to give her the Money she asked, that they might be no longer interrupted in their Discourses; which she had no sooner received, but she fell into raving Fits, Roaring out Horribly, throwing herself on the Ground, tearing her Hair, distorting her Eyes, and foaming at the Mouth; nor could she be freed from this Rude Treatment of the Demon, till he whom she had wronged

wronged had forgiven, and prayed to Almighty God for her.

Departing from ALEXANDRIA, he came to CÆSAREA in PALESTINE, where ORIGEN had opened a School, under whom he was Taught Logic, Physic, and other Sciences; but above all, his Master endeavoured to settle him in the firm Belief and Persuasion of Christianity, wherein he had before some insight, and to ground him in the Knowledge of the Holy Scriptures, as the best System of true Wisdom and Philosophy. Five Years he continued ORIGEN's Disciple, and was then recalled into his own Country; and at taking his Leave he made an Oration before his Master in a numerous Auditory, wherein, as he gives ORIGEN his just Commendation, so he particularly blesses God for the happy Advantages of his Instructions, and whose Providence had conducted him to so good a Master. At his Return, all Mens Eyes were upon him, expecting to reap some Fruits of all his Studies in public Meetings; and the Wise and Great Men of the City importuned him to reside among them, and by his excellent Precepts and Rules to reform and direct the Manners of Man. But he being modest, and diffident of his own Abilities, and fearing lest by a great Concourse and Applause he might be puffed up with Pride and Vain-glory, resisted all their Addresses, and withdrew himself into the Wilderness, where he resigned up himself

to

to Solitude and Contemplation, converſing with God and his own Mind, and admiring the admirable Works of the Great Creator of the World.

The City of NEOCÆSAREA was large and populous, but wretchedly overgrown with Idolatry and Superſtition, ſo that it ſeemed the Place where Satan's Seat was and where Chriſtianity had ſcarce been heard of, to the great Grief of all good Men, who were very deſirous that the true Faith ſhould be planted among them. And PHÆLIMAS, Biſhop of AMASEA, a neighbouring City in that Province, a Man of a Prophetick Spirit, having an Account of GREGORY, as one whoſe Parts and Piety rendered him a Perſon fit to be a Guide of Souls, notwithstanding his want of Years, reſolved if poſſible to engage him in that good Work; of which GREGORY having Intimation, he retired from one Deſart and Solitary Shelter to another, ſo that the Biſhop by all his Art and Induſtry could not find him out, who uſed his utmoſt Care to conceal himſelf. At length he addreſſed himſelf to Heaven in earneſt and fervent Prayer, beſeeching the Almighty to incline his Heart to accept of this Province, which might be ſo much for the Glory of God, and the Advantage of the Souls of Men. So that GREGORY was at length willing to comply, and was conſtituted Biſhop of that Place; which being wholly ſubject to the Worſhip of Demons and Diabolical Rites, there not being above ſeventeen

Christians in those Parts, he must be obliged to found a Church before he could govern it. However he applied himself industriously to the Charge committed to him, wherein he was extreamly advantaged to a Power of working Miracles (so much talked of among the Ancients) that was bestowed upon him; of which we have this Account :

As he was returning Home from the Wilderness, being benighted, and overtaken with a Storm, he with his Company turned aside to shelter themselves in an Heathen Temple, famous for Oracles and Divinations, where they spent the Night in Prayers to God. The Gentile Priest came early in the Morning to offer up his usual Devotions to the Demons of that Place; who it seems had informed him that they must hereafter abandon it, by reason of him that lodged there; so that the Invocations and Sacrifices which he made were all ineffectual; whereupon he was enraged against St. GREGORY, and threatened to complain of him to the Magistrates and Emperor: But when he saw him disregard all his Menaces, and that he had a Power of commanding Demons in and out at Pleasure, his Fury was turned into Admiration, and he entreated the Bishop, as a further Evidence of the Divine Authority which attended him, to bring the Demons back again for once into the Temple. To satisfy whom, he is said to have writ these Words in a Scrip of Paper, Gregory to Satan,
Enter;

Enter ; which being laid on the Altar, and the usual Oblation made, the Demons appeared again as they were wont ; whereby the Priest was plainly convinced that St. GREGORY acted by an Authority superior to all Infernal Powers ; and being convinced by him of the Truth of the Christian Doctrine, he resolved to accompany him, forsaking his House, Friends, and Relations, and resigning himself up to the Instructions of his Divine Wisdom and Philosophy.

The People of NEOCÆSAREA having an Account of the strange and miraculous Actions of St. GREGORY, went out of the City in great Multitudes to meet him ; who being unconcerned at their Applause, passed directly through the midst of the Crowds, without casting his Eye upon one side or the other, and being invited by MUSONIUS, a Person of great Esteem and Power in the City, who intreated him to Honour his House with his Presence, he took up his Lodging there. And that very Day he fell to Preaching with such Success that before Night he had converted a little Church to the true Faith, in that Idolatrous and Prophane Place wherein his Lot was fallen. Early the next Morning the Doors were crouded with Persons of all Qualities and Ages, whose Infirmities and Distempers he cured, working two Cures upon them at once, healing both Soul and Body ; and banishing Demons out of those that were possessed. Men greedily embracing that
Religion,

Religion, of whose Divinity and Power, they themselves were Eye-witnesses, and heard nothing reported, but what was verified by the Testimony of their Senses.

Having thus gathered a numerous Congregation, he then took Care to erect a Church, where they might assemble for the public Exercise of their Devotions, which by the charitable Contributions of some, and the industrious Labour of others, was begun and finished in a little Time. And it seems to have been founded upon a firmer Basis than other Buildings were, for notwithstanding the violent Storm of *DIOCLESIAN's* Time, who commanded all the Christian Churches to be demolished, and the Earthquake which happened in that Country, and ruined most of the Houses thereabouts, this Church alone remained entire, and not a Stone of it was shaken to the Ground.

Another memorable Passage is reported by *GREGORY NISSEN*, which prepared the Way for the Conversion of the People in this Place. There was a public Festival solemnized to the Honour of one of the Gods of that Country; whereto the Inhabitants of *NEOCÆSARÆA*, and the neighbouring Parts, resorted in great Numbers, so that the Theatre was soon full, and the Crowd and Noise so great and confused, that the usual Ceremonies and Shows could not be performed. Here-
upon

upon the People universally cried out to the Demos, Jupiter, we beseech thee make us room So GREGORY being informed of this, sent them Word, That their Prayer would be granted, and that more Room would be quickly made them than they desired. Immediately a terrible Plague broke out among them, which turned their Music into Weeping, and filled all Places with dying Groans ; People being sick and dead in a few Moments. The Temples to which they fled in hopes of Cure, were filled with dead Carcases ; the Fountains and Ditches, whither the infected came to quench their Thirst, were stopped up with the Multitudes that fell into them. The People understanding that this Calamity proceeded from their foolish calling upon the Devil, they intreated him to intercede with his God, who they believed to be a more powerful Being, in their Behalf. He consented thereto, the Pestilence abated, and the People generally deserted their Idolatrous Worship, and took Sanctuary in Christianity, as the securest Refuge in Time of Danger.

The Reputation of his Wisdom, and his mighty Miracles, occasioned the People to have much Veneration for him ; so that they judged whatever he said or did, to proceed from a Divine Power. Yea, even in civil Causes, his Sentence was accounted more just and impartial than any other Decision whatsoever. It happened two Brothers were at Law about a Lake, both
challenging

challenging it to belong to the Inheritance which their Father left them ; the Determination thereof was left to him, who endeavoured peaceably to accommodate the Difference between them, but in vain ; for the young Men grew angry, and appointed a Day to try their Title by Arms, summoning their Tenants to appear in their Behalf : To prevent which, the charitable Bishop went the Evening before to the Place, where he continued all Night in Prayers to Heaven, to prevent the impending Mischief ; and the next Day the Lake was turned into dry Ground, and thereby the Contention between them ceased ; the Remains of this Lake being visible many Ages after.

GREGORY NISSEN also reports, That this Holy Man miraculously restrained the Violence of the LICUS, which running violently down the Mountains of ARMENIA overflowed the Champaign Country, to the irreparable Damage of the Inhabitants, and oft-times to the loss of their Lives ; who thereupon applied themselves to St. GREGORY, beseeching him to use his Interest with the Almighty, who alone rules the raging of the Sea, that a Stop might be put to it. He goes along with him to the Place, and addresses his Supplications to them who has set a Bound to the Waters, that they may not pass over, nor turn again to cover the Earth : And thrusting his Staff down into the raging Stream ; and it is related, that ever after the
River

River kept within the Banks, and his Staff grew up into a large spreading Tree, and was shewed to Travellers, together with an Account of it in this Author's Days.

He also adds a third: That St. GREGORY in his return from CUMANA, whither he had been invited and importuned both by the Magistrates to come, and constituted a fit Person to be Bishop of that City, he was espied by two Jews, who knowing his charitable Temper, either out of Covetousness or designing to abuse him, agreed to put a Trick upon him; to which End one of them lays himself down on the Ground, pretending he was dead; the other seems to deplore the miserable Fate of his Companion, and begs of the good Bishop that passed by to give him something towards his Funeral, who taking off his Coat he had on, he threw it upon him and went away. He was no sooner out of his Sight, but this Deceiver came laughing to his Fellow, and bid him rise, that they might make themselves merry with the Cheat they had put upon the Religious Man; he called, pulled, and kicked him, but all in vain, this comical Humour concluding in a Tragedy, the Man being dead indeed; it being supposed that he expired at that very Moment the Garment was thrown upon him, which now really served for what the Bishop intended it, as a Covering to his Burial.

These

These Miracles are reported by Persons of undoubted Credit and Integrity, especially St. BASIL, and his Brother GREGORY, both wise and good Men, who lived within less than an hundred Years after our GREGORY; and which is more considerable, their aged Grandmother MACRINA, who taught them in their Youth, and took Care of their Education, was in her younger Years Scholar and Auditor of him, and no doubt they received the most material Passages of his Life and Miracles from her, who was an Eye-witness of them, and perfectly remembered them; of which they gave a plain and naked Relation, without any Flourishes of Rhetorick, lest Men of incredulous Minds should disbelieve them, and count all Fables which are above their Apprehensions.

In the faithful and successful Management of his Office he continued quietly, till about the Year 250, when the Emperor DECIUS raised a most violent Persecution against the Christians; upon no other Motive or Provocation, but because he saw Christianity prevail so much, and Paganism decline: Whereupon new Methods of Cruelty, and Instruments of Torment were continually invented by the Heathen Governors and Magistrates; the very Apprehension whereof is dreadful and amazing to Human Nature. Swords and Axes, wild Beasts, Serpents, Fire, Iron Chairs made red hot, and innumerable other Tortures are daily found out to
punish

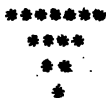
punish and put to Death innocent Christians ; yea, so unnatural were Mankind grown to each other, that every one was afraid of his nearest Relation; the Father not consulting the Safety of the Child; nor the Child regarding his Duty to his Parents : The Gentile Son betraying his Christian Father, and the Infidel Father accusing his Son for embracing Christianity ; and a Brother accounting it Piety to violate the Laws of Nature in the Cause of Religion, and to condemn his own Brother because he was a Christian. No Regard being paid to Age, Sex, Virtue or Merit, but as in a City stormed by a proud and potent Conqueror, every Thing was exposed without Mercy to the Rage and Rudeness of a Barbarous and Inhuman Enemy.

St. GREGORY being sensible of the calamitous State of the present Time, and how few of his new Converts would bear up against this furious Storm, he advised them timely to withdraw, telling them it was better to fly and save their Souls, than to hazard their falling from the Faith ; and gave them Example by retreating himself out of Danger into a Desert Mountain, accompanied only with the Gentile Priest whom he had converted. And it was but Time he should retire, the Enemy chiefly aiming at him as the Head of the Party ; and being informed where he lay concealed, they came in vast Numbers to find him out ; some be-

setting the Mountain at the Foot, and others going up, searched every Place till they came very near him; whereupon they both presently fell to Prayer, with a firm Confidence of Divine Protection. The Persecutors searched every Bush, Shrub, and Corner, but found nothing; and when the Informer described the very Place where they lay; they affirmed they saw nothing but a Couple of Trees a little Distant from each other. The Company being gone, the Informer staid behind, and went directly to the Place, where finding them at their Devotions, and concluding their Escape to be the immediate Effect of a Divine Preservation (God having blinded their Eyes that they should not see them) he fell down at the Bishop's Feet, gave up himself to be a Christian, and a Companion of his Solitudes and Dangers.

A little before his Death, being sensible that his Dissolution drew nigh, he sent up and down the City and Neighbourhood to make a strict Enquiry whether there were any that had not embraced the Christian Faith; and being told there were but seventeen in all, he sighed, and lifted up his Eyes to Heaven, appealing to God how much it troubled him, that any should be yet without the Knowledge of the True Religion; but he likewise blessed the Almighty, that whereas at his first coming hither, he found but seventeen Christians, he should now leave but seventeen Idolaters. After which;
having

having heartily prayed for the Conversion of Infidels, and the Confirmation and Edification of those that were turned to God, he calmly and peaceably resigned up his Soul into the Hands of his Heavenly Creator in the midst of his Friends and Disciples, by whom he was honourably buried in the Church, which he himself had erected at NEOCÆSAREA. He is supposed to have departed this Life in the Reign of the Emperor DIOCLESIAN, about the Year of our LORD 265.



The LIFE of ST. DENNIS, Bishop of
ALEXANDRIA, who was banished into a Wilderness in
LYBIA.



ST. DENNIS was in all probability born at ALEXAN-
DRIA, where his Father seems to be a Person of
considerable Quality, and to have lived in some Splen-
dor: He was bred in the Gentile Religion, and con-
verted

verted to the Truth by a Vision and Voice that spoke to him, as he himself relates ; and by diligent reading what Books came into his Hands, and an impartial Examination of the Things contained in them. After his youthful Studies, he put himself under the Conduct of the renowned ORIGEN, who was then Master of a famous School at ALEXANDRIA, where he became a Proficient in Philosophy and Christian Lectures, which were there Taught. In the Year 232, DEMETRIUS, Bishop of ALEXANDRIA being dead, HERACLAS, one of ORIGEN's Scholars, and his Successor to the Catechetick School, succeeded in his room, upon whose removal DENNIS, then Presbyter of the Church, was advanced to his Place ; wherein he acted with such general Applause and Satisfaction, that upon the Death of HERACLAS, who was Bishop fifteen or sixteen Years none was Thought so fit to be again his Successor as DENNIS, and he was accordingly made Bishop. The first Years of his Charge were calm and peaceable, till DECIVS succeeding in the Empire, fell to persecuting the Christians with the utmost Violence, whereof the Church of ALEXANDRIA had a heavy Portion.

Indeed. the Persecution began a Year before, while the Emperor PHILIP was alive, upon this Occasion : A certain Gentile Priest or Poet, stirred up the People of ALEXANDRIA, who were naturally Zealous for their Superstition, to revenge the Quarrel of their Gods.

Whereupon

Whereupon the Multitude with uncontrouled Fury fell upon the Christians, accounting the Barbarities toward them to be the only Instance of Piety to their Deities ; and seizing upon an aged Man named METRAS, they would have obliged him to blaspheme JESUS CHRIST ; which he refusing, they beat him with Clubs, pricked him in the Face and Eyes with sharp Reeds, and afterwards leading him into the Suburbs, stoned him to Death. The next Day they laid Hands upon a Woman called QUINTA, and carried her to the Heathen Temple, who refusing to worship the Idol, they dragged her upon the sharp Stones through the Streets of the City by the Feet, dashed her against the Pavement, scourged her with Whips, and at length murdered her.

APOLLONIA, an ancient Virgin, being apprehended, she had all her Teeth dashed out, and was threatened to be burnt alive, who desiring her cruel Persecutors to allow her a little Respite, she of her own accord leaped cheerfully into the Flames and was burned. The ROMISH Church celebrates the Death of this Martyr with the highest Veneration ; extolling her for the Nobility of her Birth, the eminent Virtues and Piety of her Life, her Humility, Chastity, fervent Devotions, frequent Fastings, &c.

Though we find not the least mention of any of
them

them in any ancient Writer : They say, that a Voice from Heaven told her, that she was the Spouse of CHRIST, and that God had granted her what she asked; they make her to be the Reliever of all that are troubled with the Teeth or Head-ach; and in several Prayers of their Church, they beseech God, that by her Intercession, they may be cured of those Pains. Nay, they address their Prayers to her, That she would intercede with the Almighty on their Behalf, and by her Passion obtain for them the Remission of all their Sins, which by the Teeth and Mouth they had committed, by Gluttony and Evil-speaking: And a great Number of Miracles are reported of her, but especially, that of the vast Multiplication of her Teeth; for besides great Numbers that are preserved as Relicks in Foreign Churches, we are told, that our King EDWARD being afflicted with the Tooth-ach, commanded all Saint APOLLONIA's Teeth in the Kingdom should be sought out, and sent him; which being done, there were so many brought in, that several great Tuns could not hold them; so that it seems she had ample amends made for those few Teeth which she lost at the Time of her Martyrdom.

The ALEXANDRIAN Persecution increased daily, the Christians Houses being broken open and plundered, their Adversaries burning what they could not carry away; and a Christian could not stir abroad Night nor Day,

Day, but they presently cried out, Away with him to the Fire. And though while they quarrelled among themselves, the Christians had a little Breathing-time; yet when DECIVS had defeated and killed his Master PHILIP, and usurped the Empire, his bloody Edicts arrived at ALEXANDRIA, which enlivened the Heathens Rage and Cruelty; Persons of all Ages, Qualities and Professions being tortured and executed, with all Manner of Severity; and Multitudes flying into the Mountains and Woods, were famished with Hunger and Thirst, starved with Cold, weakened with Diseases, surprized by Thieves, and torn in Pieces with wild Beasts; and many fell into the Hands of the ARABS and SARACENS, and were thereby reduced to a state of Slavery worse than Death itself. In this terrible Time of Trial, many revolted from the Faith, whilst others maintained it with an invincible Courage; and many that were Enemies embraced the same; of which we read the following Instance: A Person who was judged to be a Christian, and ready to renounce his Religion, being brought before the Tribunal, two of the Guards that waited at the Door, scoffed at him, and derided him with the utmost Scorn and Malice; but soon after came into the Court, and boldly declared themselves to be Christians, and ready to undergo all Torments for their Profession; at which the Judges were strangely surprized, and trembled. And Sentence being passed upon them, they went out of the Court, rejoicing in the

Testimony

Testimony they were to give of their Faith, and that God would have so much Glory by their triumphant Execution.

During these Tragical Times, it pleased God to preserve DENNIS from Death, as a Person eminently useful in the Church, though he likewise bore a Part in the common Calamity; for SABINUS, the Prefect, having received the Emperor's Orders, he instantly dispatched FRUMENTARIUS, a Military Serjeant, to apprehend him, who searched all Places where he thought he might conceal himself, but never came to his own House, concluding he would not dare to stay at Home; and yet here he continued several Days expecting the coming of the Officers. At length being warned of God, he left his House, attended with his Servants and some of the Brethren; but not long after fell into the Hands of the Soldiers, and having received his Sentence, was conducted to a little Town not far from ALEXANDRIA, there probably to be beheaded with less Noise and Clamour.

In the mean Time, TIMOTHEUS one of his Friends, knowing nothing of his being apprehended, came to the House where he had been, and seeing a Guard of Soldiers standing at the Door, hastened away with much Amusement. A Country-man meeting him, and enquiring, why he made such haste; he gave him an im-

r o F f perfect

perfect Account of the Matter. This Man was going to a Marriage-supper, where they usually sat up all Night; and being come hither, acquainted the Company with what he had Heard; who being heated with Wine and Merry, they all ran out of Doors, and with great Shouting came to the Place where St. DENNIS was. The Guard hearing such a Noise and Confusion at that Time of Night, left their Prisoner, and ran away, whom the Rabble coming in, found in Bed: He supposing them to be Thieves, was reaching his Cloaths that lay by him to give them, but they commanded him to rise presently, and go along with them; upon which, he understanding what they came about, besought them to leave him, and depart; or, at least to behead him; but they compelled him to rise, and when he had thrown himself upon the Ground, they began to drag him out by the Hands and Feet, but soon after left him, and turned to their Drunken Sports. After which CAIUS and FAUSTUS, PETER and PAUL, Presbyters, and his Fellow-Prisoners took him up, and leaving the Town, set him upon an Ass, and conveyed him into a desolate Wilderness in LYBIA.

After St. DENNIS had passed over the short Reign of GALLUS, DECIUS his Successor not taking warning by his Predecessor's Errors, stumbled at the same Stone; and when he found all Things quiet and peaceable,
fell

fell to persecuting of the Christians, whose Prayers to the Almighty secured the Peace and Prosperity of the Empire; yet this was but a preparatory Storm in comparison of that raised by VALERIAN, who was at first kinder to the Christians than any of the former Emperors, so that his Family was full of pious and good Men: But being seduced and deluded by an Arch Magician of EGYPT, he was prevailed upon to persecute them, when this Conjuror represented as Persons who by wicked Charms hindered the Emperor's Prosperity, only because they had Power over his Demons and Evil-Spirits, whom they usually banished only with the speaking of a Word; and persuaded him to maintain Sacrifice and Divinations by the Blood and Entrails of Men and Beasts, with other Heathen Ceremonies, as the ready Way to make him happy: Whereupon Edicts were published every where against the Christians, and they exposed to the Rage of the Multitude.

St. DENNIS being returned from his Solitudes to ALEXANDRIA, he accompanied with some of the Clergy, addressed themselves to ÆMILIAN, the Governor, who did not absolutely forbid, but endeavoured to persuade them to leave off that Way of Worship; presuming others would quickly follow their Example. But they answered, It was better to obey God than Man, assuring him, they would worship none but the
True

True God, and would never renounce their Christian Profession.

The Governor told them, That the ROMAN Emperors were willing to shew them Kindness and Favour, provided they would adore the Gods that were Protectors of the Empire, and he hoped they would be more grateful than to refuse it. The Bishop replied, that every one worshipped those whom they thought to be Gods, but they adored and served only one God, who is the Creator of the World, and who gave that Government to the Emperors; to whom they offered up Daily Prayers for the Happiness of the Empire. The Governor insisted, That if he were a God, none hindered them from Worshipping him, together with them who were truly Gods, they not being to Worship One God, but Gods. DENNIS answered, We cannot Worship any other. I see, replied EMILIAN, that you are a Company of foolish and ingrateful People, and not sensible of the Favour of our Lords the Emperors; wherefore you shall stay no longer in the City, but be sent to CEPHIO in the Parts of LYBIA; for thither, according to the Emperor's Commands, I resolve to banish you; nor shall any of your Sect have leave to keep or frequent your Meetings, which if any dare to attempt, it shall be at his Peril; and he shall be punished suitably to his Crimes: Begone therefore to the Place allotted you.

This

This Sentence was put into Execution with such Expedition, that DENNIS, though sick, had not one Day allowed to recover himself, and provide for his Journey. He seemed a little concerned when he was informed, that the Place of his Banishment was destitute of the Society of good Men, and perpetually exposed to the Ravages of Thieves and Robbers; but was somewhat comforted, when he was told, that it was near a great and populous City; though the Place to which he was assigned, was a rude and barren Tract of Land in the Desarts of LYBIA. He was soon followed to this miserable Region by great Numbers of Christians from ALEXANDRIA, and other Parts of EGYPT. When he first arrived, he was assaulted by the barbarous Inhabitants with Showers of Stones, but in a short Time he civilized their bestial Manners, converting them from Idolatry to the Christian Faith, Preaching up and down those wild and desolate Parts, and turning the Wilderness into a Church. Neither could all the Threats of the Governor hinder the Christians from Assembling at ALEXANDRIA, though their beloved Bishop was taken from them, and though he proceeded with the utmost Rigour against all that were brought before him, killing great Numbers, tormenting others upon the Rack, loading others with Chains, and throwing them into filthy Dungeons. Under all which Afflictions God supported their Spirits, and animated others to supply them with Necessaries while

while they were in Prison, and to venture their Lives to inter the Bodies of the Martyrs.

VALERIAN the Emperor being taken Prisoner by the King of PERSIA in the Year 259, GALIENUS his Son ruled; who having observed, that while his Father favoured the Christians, he was very successful; but when he began to persecute them the Divine Vengeance pursued him, he Thought it more prudent to suffer them to Exercise their Religion securely, which he did by the following Edict.

‘ GALIENUS, Emperor, &c. To DENNIS, and the Rest of the Bishops. We have given Order, that our Indulgence shall be extended throughout the World; and that all Religious Places shall be freed from Force and Violence. Wherefore ye also may freely enjoy the Benefit of our Edict, so that no Man shall dare to vex or molest you, &c.

The like Orders he sent to the other Bishops, giving them the free leave of their COEMETERIA, where they buried their Dead, and held often Religious Assemblies. The good Bishop was hardly settled at Home, when another Accident forced him to retire; for ÆMILIANUS the Præfect, partly by his own Ambition, and partly by an unhappy Accident, took upon him the Empire, the ROMAN Army in EGYPT joining with him

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both out of dislike to GALIENUS, and Affection to ÆMILIAN, who was a brisk active Man. GALIENUS having Intelligence hereof, ordered THEODOTUS, his General, to march with an Army into those Parts, who besieged the City of ALEXANDRIA, and reduced it to great Extremity; there being likewise two Factions in the Town, and one declaring for GALIENUS, and the other for ÆMILIAN, so that there was no Commerce between them; and DENNIS having Occasion to transact with his Friends by Letters, tells us, It was safer for a Man to travel from East to West, than to pass from one Part of ALEXANDRIA to another, so barbarous and inhuman were the Outrages committed there.

At length, GALIENUS's Party prevailed to let in THEODOTUS and his Army, who seized the Tyrant ÆMILIAN, and being sent to the Emperor, he caused him to be strangled in Prison.

• The Region of this lower World is stormy and tempestuous, and one Wave perpetually presses upon the neck of another. After this Persecution was abated, a civil War, and cruel Famine succeeded; and no sooner were they over, but a terrible Plague ensued, which over-run City and Country, and carried off what the Fury of the late Wars had left, there not having been known in any Age (saith the Historian), so great a Destruction of Mankind. This
Pestilence

Pestilence had continued some Years in divers Parts of the Empire, and now invaded ALEXANDRIA, mowing down both Christians and Gentiles without exception, all Places being filled with dying-groans, and mourning for the Dead, for those that were upon their Funeral-beds; it being somewhat like the great EGYPTIAN Plague, when there was a great Cry; for here was not an House where there was not only one but many dead.

In this lamentable Time the Christians out of their super-abundant Charity, visited and administered to their Brethren who were infected, willingly taking their Pains and Distempers upon them, and themselves expiring with them. The Gentiles on the contrary, put off all Sense of Humanity, and when any fell Sick, even their dearest Friends and Relations, they abandoned them, left them half Dead in the High-ways, or threw them out as soon as they were Dead, dreading to fall under that Infection, which yet with their utmost Caution they could not avoid. About this Time several Heresies were brouched in the Church; upon which, a Synod was called at ANTIOCH, to which St. DENNIS was invited; but his Age and Infirmities rendered him incapable of taking so great a Journey; soon after which he died, in the eleventh Year of the Emperor GALIENUS, and of CHRIST 265. when he had been seventeen Years
Bishop

Bishop of ALEXANDRIA, dying probably the same Year and on the same Day with St. GREGORY THAUMATURGUS, whose Memories are accordingly celebrated SEPTEMBER 17. His Memory was continued at ALEXANDRIA (as we learn from EPIPHANIUS) by a Church dedicated to him, but flourished much more in the incomparable Virtues of his past Life, and those excellent Writings he left behind him, which mainly consisted of vast Numbers of Epistles; and 'tis probable all his Writings were nothing else, his larger Tracts being written in the Nature of Epistles.



The LIFE of St. AMBROSE, Bishop of MILAN,
who would not suffer the Emperor THEODOSIUS to
enter the Church of MILAN, till he had declared his
sincere Repentance for the Murder of 7000 Citizens
of THESSALONICA.



THE Father of St. AMBROSE was a Præfect in
FRANCE. When he was an Infant in the Cra-
dle

die, a Swarm of Bees settled upon his Face, and fled
 away without hurting him; thereupon, his Father said,
 If this Child live, he will be some great Man. In his
 Youth he went to Rome, and gained great Knowledge
 in the Liberal Sciences, and the Christian Doctrine:
 he was very Eloquent, and of an obliging Temper; and
 going to MILAN, was made Lieutenant of that City.
 Soon after AUGENTIVS the Bishop of that See, who was
 an ARIAN, died, and there was great Heats about elect-
 ing another; the People being met together about
 chusing one, a Tumult was raised, which AMBROSE, as
 he was Lieutenant of the City, and likewise a Consul,
 going thither to appease, his Presence and Exhortation
 not only pacified the Rage of the giddy Multitude;
 but caused them with one Voice as it were, to nominate
 him for their Bishop, hoping thereby that all Things
 would be reconciled, and all would embrace one Faith
 and Opposition. The Bishops that were present, judg-
 ing that the uniform Voice of the People, was the
 Voice of God, they without further Deliberation
 Baptised him (who was then but a Catechumenist, or
 Learner of the Christian Doctrine) purposing to in-
 stall him in the Bishoprick. AMBROSE was willingly
 Baptized, but earnestly declined being a Bishop;
 whereupon, they acquainted the Emperor VALENTINI-
 AN II. with the Matter, who wondering at the unani-
 mous Agreement of the People, looked upon it as the
 Work

Work of Heaven ; and signified to them that they should obey the Will of God herein, and create AMBROSE Bishop, since the Almighty, rather than Men, had preferred him to this Dignity.

AMBROSE being at length persuaded to accept of this Office, the Face of Affairs was soon changed ; the Citizens of MILAN, who were before at Discord among themselves, henceforth embraced Peace and Unity ; whereupon the good Emperor returned Thanks to Heaven for this great Blessing, saying, I give thee humble Thanks, O Omnipotent God, and SAVIOUR JESUS CHRIST, That whereas I had committed the Bodies of my Subjects to this Man, thou hast also committed their Souls to his Care, and hast thereby declared that my Opinion was just in appointing him to such a Place. After this, St. AMBROSE took upon him to acquaint the Emperor freely with the ill Administration of some of the Magistrates ; at which he was so far from being offended, that he said, I always thought thee to be an honest and sincere Man, and was therefore so far from opposing thy Ordination to the Office thou art in, that I gave my free and full Consent to it : Do thou therefore propound a Remedy out of God's Holy Word for regulating these Disorders.

The good Emperor VALENTINIAN dying, his Empress JUSTINA being tainted with ARIANISM, though
 she

she could not molest the Orthodox Pastors while he lived, yet after his Decease, removing to MILAN, with her young Son, she raised such Disturbance against AMBROSE, that in the End she prevailed to have him Sentenced to Banishment. But the People out of their singular Love and Affection to him, withstood her therein; resisting those by Force that would carry him away unto Exile. But it pleased God, that at this very Time News came, that MAXIMUS the ROMAN Lieutenant in Britain had rebelled, and that GRACIAN the Emperor was slain in FRANCE, by one of the Captains of MAXIMUS. This so cooled the Heat of JUSTINA's Spleen, that she was content to let AMBROSE alone. Yet she endeavoured to work upon the tender and flexible Mind of her young Son VALENTINIAN, Junior. to insil into him the Principles of ARIANISM; An Heresy so called from the Author of it ARIUS, a Presbyter of ALEXANDRIA, a Man which outwardly pretended much Holiness, who denied the Eternity of JESUS CHRIST the SON of GOD, with the Father, alledging; That he was not of the same Substance with GOD. ALEXANDER, a Man of great Piety and Learning, Bishop of that City, being of a gentle Disposition, attempted to have cured him of this Heresy, praying and admonishing him to renounce the same; but he being of a proud and insolent Nature, persisted therein, and drew many Followers after him, which

afterwards

afterwards occasioned many Seditions, Mischiefs and Murders.

The young Emperor being deceived by the Allurements of his Mother, grew quickly to embrace her Heresies; and at length communicated his Mind to AMBROSE, supposing, that if he could bring him over to his Opinion, he should easily overcome the rest of the Bishops. But AMBROSE reminded him of the Piety and Sincerity of his Father, exhorting him to defend the true Christian Faith which he had received from him, with the same Care as he would defend his Empire; shewing him, That the Doctrine of the ARIANS was directly contrary to the Doctrine of CHRIST, and his Holy Apostles, and that the Opinion of the Orthodox Clergy was most agreeable thereto. But the young Prince was so infatuated with the Error of his Mother, that despising good Counsel, and being inflamed with Wrath, he surrounded the Church where AMBROSE was, with a great Number of Soldiers, thinking therewith to terrify him. But when he saw the valiant Champion of CHRIST was no Ways affrighted, he fell into a Rage, and commanded him to come out of the Temple: To whom AMBROSE answered, That I will never willingly do; neither will I betray the Sheepfold of my Sheep to the Wolves, nor deliver up the Temple of God to Blasphemers; but if you please to take away my Life, here is my Breast, pierce it either with
your

your Sword or your Spear, which you please; for I am willing to embrace such a Death. This resolute Answer, made the Emperor withdraw.

Some Time before this, THEODOSIUS the Great Reigning in the East, there happened a great Insurrection in the City of THESSALONICA, which the Magistrates endeavoured to appease, they were not only abused and reproached, but stoned to Death by the furious Multitude. THEODOSIUS having an Account of it, was extremely incensed against the Citizens, and sent an Army, who slew seven Thousand of them, the Innocent suffering with the Guilty, without ever examining the Fact, or proceeding judicially against them.

After this THEODOSIUS marched into the West, against the Tyrant MAXIMUS, and having obtained a great Victory, he went to Milan; as he was about to enter the Church, AMBROSE met him at the Door, and thus addressed him:

'Tis probable, O Emperor, that you are not sensible of the heinousness of the Murders that were committed by your Command; neither when your Wrath was appeased did you by Reflection weigh the greatness of your Crime. For it may be the grandeur of your Imperial Dignity would not suffer you to acknowledge
your

your Sins, and your Honour blinded your Reason : But you ought to consider the Weakness and Frailty of Human Nature, and to cast down your Eyes upon your Mother Earth, from whence you had your Original, and to which you must return : Neither should the Splendor of your Purple Robes turn away your Thoughts from considering the Frailty of the Body which is shrouded in them. Remember that you Rule over those who are of the same Nature with you, and are therefore your Fellow Servants : For God the Creator of the Universe is King, and Lord over all Mankind ; how then can you lift up your Eyes to his Temple who is Lord of all ? With what Feet can you tread his Courts ? How dare you lift up those Hands that are defiled with Blood and Murder ; or with those Hands receive the Holy Sacrament of the Body of CHRIST ; or put his Blood to your Mouth, which being inflamed with Anger, unjustly commanded the shedding of so much innocent Blood. Depart therefore, and do not aggravate your former Transgression by adding a new one thereto. But submit to that Bond of Excommunication that the Lord of all doth from Heaven impose upon you ; which upon your sincere Repentance hath sufficient Power to cure the Diseases of your Soul, and restore the same to Health.

The pious Emperor having been religiously Educated, and being sensible of the Authority of God's Ministers.

iters, and what was proper for Kings to do in such
 Cases, returned to his Palace with Sighs and Tears.
 About eight Months after, the Festival of CHRIST'S
 Nativity happened, during which Time the Emperor
 continued in his Palace full of Remorse and Sorrow:
 Which RUFFINUS the Master of his Household taking
 Notice of, desired to know the Cause of his Grief, he
 being his great Favourite. The Emperor with renewed
 Lamentation, answered; Surely thou dost mock me,
 RUFFINUS, or else art ignorant of the great Affliction
 and Misery that I am under. Have not I cause to be-
 wail my Calamity, when I consider that the Church of
 God is open to my Servant, yea, to Beggars, who have
 free Leave to enter and pour out their Supplications to
 Almighty God; and that not only that Place, but
 Heaven itself is shut against me: For that Saying of
 our SAVIOUR is still in my Mind, Whose Sins you bind
 on Earth, are bound in Heaven. RUFFINUS replied;
 If it please your Majesty, I will run to the Bishop, and
 earnestly and importunately intreat him to free you from
 this Bond. But I doubt, said the Emperor, you will
 not be able to prevail with him; for I know the Sen-
 tence of AMBROSE is so just and upright, that he will
 not violate the Law of God for fear of the Imperial
 Power. When RUFFINUS could not be satisfied,
 but engaged that he would prevail with AM-
 BROSE, the Emperor bid him go before, and that

he himself, hoping he might succeed, would follow him.

As soon as AMBROSE saw RUFFINUS, he thus attacked him, ‘Thou seemest, RUFFINUS, to imitate the Impudence of Dogs; for though by thy Persuasion that Bloody Massacre was committed; yet thou hast so steeled thy Face, as not to be ashamed or grieved that in thy Madness thou hast committed such Outrages against the Image of God. RUFFINUS endeavoured by all plausible Excuses to pacify him, acquainting him that the Emperor would be presently there. AMBROSE being inflamed with an Holy Zeal, replied, ‘I protest, RUFFINUS I will forbid him Entrance into the Church; and if he turn his Power into Tyranny, I am willing to be slain by him.’ Upon this Threat, RUFFINUS dispatched a Messenger to the Emperor to desire him to continue in his Palace; who meeting THEODOSIUS in the Market Place, acquainted him with his Errand, Yet I will go, said the Emperor, that I may undergo the just Reproofs which are due to me. When he came to the Church Door, the Bishop met him, whom he desired to Absolve him from the Excommunication. AMBROSE plainly told him, that his coming thither was Tyrannical, and that he was an Enemy to God, and had trampled his Laws under his Feet. The Emperor answered, I do not infringe those Laws with an obstinate Mind, neither do I desire forcibly to enter into the Church;
but

but do entreat thee to Absolve me, and to discover to me the Clemency of him who is Lord of all Things ; neither oughtest thou to shut these Doors against me, which he opens to all that truly repent of their Sins.

• What Repentance, says AMBROSE, do you shew after committing so grievous a Sin ? What Medicines have you applied to your Conscience for sealing such bloody Wounds ? It is thy Part, replied the Emperor, to prepare the Medicine, and to apply ; and when the Wound is cured, to remove the same, and it is my Part to follow thy Directions. Because, said AMBROSE, you gave Way to Anger, and did not temper it with Reason and Consideration, but passed Sentence with an inflamed Mind, I desire you to make a Law, that all Sentences pronounced in Anger shall be void ; and that in all Cases which concern Death or Confiscation of Goods, thirty Days shall intervene between the Sentence and Execution ; that if there be just Cause, the Sentence may be revoked : And at the End of thirty Days, the Sentence shall be presented to you, that so laying aside all Anger and Prejudice, you may weigh the Cause with Judgment and Calmness, and either confirm it, or make it void. The Emperor judged this to be such prudent Advice, that he embraced it, and presently commanded an Edict to be drawn up to that Effect, which he signed with his own Hand ; which being done, St. AMBROSE
Absoved

Absolved him, and the Emperor entering joyfully into the Church, fell prostrate to the Ground, pronouncing that Verse of the Psalm, My Soul cleaveth to the Dust, quicken thou me according to thy Word: And then with many Tears and Testimonies of Sorrow and sincere Repentance, he asked Pardon of the Almighty, and was afterwards made Partaker of the Sacrament of the Lord's Supper.

Upon a Time, a Witch sent an Evil Spirit to destroy AMBROSE, but they returned and told her, That God hedged him in, as he did his Servant Job. Another Time, one came to his Bed Side with a Sword drawn, designing to have killed him; but he could not stir his Hand, till upon his Repentance and asking him Forgiveness for this wicked Attempt, he was by the Prayer of St. AMBROSE restored to the Use of it again. When EUGENIUS was Emperor, FLAVIANUS the Praefect desired Leave of him to build the Altar of Victory at MILAN; which St. AMBROSE hearing of, he retired from thence to BONONIA: But a while after, EUGENIUS and FLAVIANUS going to War against THEODOSIUS, he returned again to MILAN, a Stable for Horses: But the Divine Providence prevented them; for EUGENIUS was slain by his own Soldiers, and THEODORUS got the Victory.

St.

St. AMBROSE was very Abstemious, frequent in Watching and Prayer, diligent in Writing, never Dining but on the Lord's-Day. He was very Courageous in Defence of the Truth; and merciful to the Poor and Captives: He would weep when he heard of the Death of any pious Pastor. When he was upon his Death-bed, he appointed SIMPLICIANUS, a good Old Man to succeed him, and continued Instant in Prayer to the last Moment. He departed this Life the Third Year of the Emperor THEODOSIUS, in the Year of CHRIST 327. He used to say, When Gold is offered thee, thou dost not reply, I will come again To-morrow and receive it, but art glad of present Possession: But the Salvation be freely offered for our Souls, yet few Men hasten, but most delay to partake of it. Again, It is little to be regarded how much thou givest, but with what Mind. It is not Liberality when thou takest from one by Oppression, and bestowest it upon another. Again, A clear Conscience ought not to be concerned at any Slanders and Reproaches that are cast upon him; nor to Think that they have more Power to condemn than his own Conscience hath to Justify him. Again, To die for the true Faith, is the burial of all Vices and Faults, and the final Mortification of all our Members, whereby the filthy Streams of Sin are dried up in an Instant. It is a voluntary Sacrificing of the whole Man, Soul and Body to the Lord; the greatest and highest Service we can do him upon Earth.

Earth. I have no more to remark concerning this excellent Person, than to add the Character given of him by a Pen that could not err, he was a good man, full of Faith, and of the Holy Ghost.



**The LIFE of St. CHRYSOSTOM, Bishop of
CONSTANTINOPLE. With God's Judgment upon the
Bishop of CHALCEDON his Adversary.**



JOHNC HRYSOSTOM was born in ANTIOCH, a City of CÆLOS YRIA; he was descended of the Noble Race of Senators. He designed at first to apply himself to the Study and Practice of the Politics, but
when

when he perceived what an unrighteous Life they led; he declined that troublesome and dangerous Course, and betook himself to a more retired Condition; and changing his Habit and Conversation, addicted himself wholly to the Study of the Sacred Scriptures, and how he might be most useful to the Church of God; persuading THEODORUS and MAXIMUS, his Fellow Students in the School of LIBANIUS, to renounce that Employment which was wholly set upon Gain and filthy Lucre, and to follow his Example, and be contented with a little. He was an Associate of St. BASIL, and was made Catechist and Reader of the Church of ANTIOCH, by the Bishop of JERUSALEM, and afterwards Presbyter of that Church by EVAGRIUS, who was Bishop thereof.

He was very Temperate and Auster in his Life; and rather Severe than Courteous in his Deportment; he disregarded the Things of this World, and by Reason of his plain and sincere Meaning was often deceived. He was very Copious in his Discourse, and painful and diligent in his Ministry, endeavouring to reform the Lives and Manners of his Auditors, and had an excellent Faculty in persuading, above all the Men of that Age. He was frequent and earnest in reproving of Sin, and privately Dealt with such as were Scandalous with so much Fervour, as if he himself, as well as the Almighty, had been wronged and dishonoured by them.

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them. Hereby he became acceptable among the common People, but was maligned by the Great and Rich, who usually take more Liberty in breaking the Laws of God. However the Fame of his Learning spread over all the ROMAN Empire; so that the Bishoprick of CONSTANTINOPLE being void, he was Thought most worthy to succeed therein, being unanimously elected both by the Clergy and People, the Emperor THEODOSIUS himself likewise approving their Choice, and sending Messengers to bring him thither.

In the mean Time, the Emperor convoked a Synod, that thereby his Ordination to the Bishoprick might be confirmed. ASTERIUS, the Præfect of the EAST, having received the Emperor's Letters, sent to ANTIOCH to CHRYSOSTOM, as if he meant to confer with him, and upon his coming, took him up into his Coach, and carrying him to FRAGA, delivered him to the Emperor's Messengers; using this Privacy to prevent any Sedition among the ANTIOCHIANS, who he knew would never have suffered him but by Force to have been taken from them. When he came to CONSTANTINOPLE, he was ordained and sealed in that Diocess, and then made it his first Business to inspect into the Lives and Conversations of his Clergy, correcting and reprovng some, and casting others that were Refractory and Scandalous, out of the Church. By his Government and Ministry he, by God's Blessing, con-

verted many Pagans to Christianity, and reduced several Hereticks from their Errors; and at length he grew so popular, and such Multitudes resorted to hear his Sermons, that they were ready to stifle one another.

About this Time St. CHRYSOSTOM was informed, that the Churches in ASIA were generally governed by unworthy Bishops, who either for Affection or Bribes preferred unfit Persons to the Ministry; whereupon he went to EPHESUS, and after he had thoroughly examined the Matter, he deposed thirteen Bishops, constituting Persons of more Honesty and Ability in their Rooms. This Proceeding occasioned the deprived Prelates and their Adherents to raise many Slanders against him, accusing him as a Violater of the Laws of their Country, and stirred up EUTROPIUS, an Eunuch belonging to the Emperor, and his great Favourite, and esteemed as his Father, who was also one of the Consuls of the City, against him. This EUTROPIUS procured a Law to be enacted, That Malefactors taking Sanctuary in the Church, should be drawn from thence, and punished according to their Demerits; soon after he himself was accused for some Abuse to the Empress, whereupon he fled to the Church and lay under the Communion Table. CHRYSOSTOM being to Preach next Day, took Occasion to reprove the Pride and Insolence of great Men, and to insist upon the Vanity and Uncertainty of all wordly Pomp and Glory. And

a while after EUTROPIUS was dragged out of the Church pursuant to his own Law, and beheaded.

The ARIANS about this Time being by the Emperor removed out of all the Churches of CONSTANTINOPLE, held their Meeting in the Suburbs in the Night, where they composed certain Hymns and Songs in Favour of their own Heresies, and reflecting upon the Orthodox, which they Sung in the Morning about the Streets; CHRYSOSTOM suspecting some of his People might be deluded by these Practices, exhorted them to practice the like in their own Vindication, whereupon the Hereticks being enraged, they fell upon the Orthodox, so that some on both sides were slain; which so incensed the Emperor, that he forbid all the Assemblies of the ARIANS; CHRYSOSTOM still gaining more upon the Affections of the People both by his Actions and his Preaching.

Yet many of the Potent and Wealthy Clergy hated him for his impartial Reproving of them, as well as others, whom he sometimes exposed by Name, especially such as abused their Riches to Pride, Luxury, and Incontinency, whom he laboured by all Means to reduce to a Virtuous Life. Some of them reproached him as a passionate, implacable, and unsociable Person, never inviting any Man to his Table, nor going to any Feast when he was invited; endeavouring thereby to
alienate

alienate the Affections of the People from him; though the true Reason of his not being present at any public Entertainment, was because of his great Temperance and hard Studies, whereby he contracted Rheums, the Head-ach, and other Distempers.

There now arose a great Contention amongst the Monks of EGYPT, some of the more Ignorant and Illiterate, asserting, That GOD had a Body like a Man, THEOPHILUS, Bishop of ALEXANDRIA, was of this Opinion, and discountenancing those that opposed it, they went to CONSTANTINOPLE to complain of him to the Emperor and to CHRYSOSTOM. JOHN received them courteously, and admitted them to the Prayers of the Church, but not to the Sacrament till their Cause was heard before the Emperor; but it being reported, that he had admitted them, THEOPHILUS was extremely offended, and contrived how to put him out of his Bishoprick; and engaging EPIPHANIUS, Bishop of SALAMINE, in CYPRAS, (a Man famous for his Life and Learning) by flattering Letters to join with him, they prevailed with the Emperor to Summon a great Council of Bishops to meet at CONSTANTINOPLE. EPIPHANIUS approaching near the City, CHRYSOSTOM and all his Clergy went with all respect to meet him: but he soon perceived that the Calumnies raised against him had made a deep Impression upon EPIPHANIUS, refusing to come to his House, or to have

have any Society with him, or Communicate with him in the Church, unless he would condemn the Books of ORIGEN, and also of DIOSCORUS, and the Monks, his Companions, for holding the same Opinions contained in those Books.

Two Days after EPIPHANEUS, designed to go into the Church, to instil into the People an ill Opinion of him, which CHRYSOSTOM having notice of, he sent SERAPION, one of his Presbyters, to protest to him, that what he was going about was unjust, and likewise unsafe for him, lest he should raise a Tumult, and suffer as the Author of it; which warning made him desist from his purpose.

At this Time a young Son of the Emperor's fell sick, whereupon the Empress sent to EPIPHANIUS to come and pray for him, who replied, 'That the Child should live and do well, if she would forsake DIOSCORUS, and his Heretical Associates.' 'Nay,' said the Empress, 'I will leave my Child to the Hands of God. Let him do with him what he pleaseth; he gave him me, and he may Take him away. But for thy Part, if thou canst raise the Dead, why didst thou suffer thy Archdeacon CRESPION to die, who was so dear to thee? Shortly after EPIPHANIUS departing for CYPRUS, and as he went to take Shipping, he said, 'JOHN, I hope thou wilt never die a Bishop; who replied,

plied, ' I hope thou wilt never come alive into thy own Country.' Both which came to pass, EPIPHANIUS dying by the way on Shipboard, CHRYSOSTOM being deposed and banished.

For after the Departure of EPIPHANIUS, THEOPHILUS came to CONSTANTINOPLE, but none of the City went to meet and entertain; whereupon he went to QUERCUS, a Suburb of CHALCEDON, and assembling a Council, they again condemned ORIGEN's Books, and Summoned JOHN to appear before them, and answer what was charged against him; who refused to go till he might first know his Accusers, and the Crimes objected against him before a free Council, saying, ' I am not so much a Fool as to appear before such Bishops, as are my professed Enemies, and to allow them to be my Judges. Most of the Bishops were incensed at his Answer, only DEMETRIUS and some few other that favoured CHRYSOSTOM, departed out of the Council. Whereupon the rest caused JOHN to be called four Times, and because he did not appear, but appealed to a general Council, they deposed him; the Tidings whereof being brought to CONSTANTINOPLE, the whole City was in an Uproar, and they guarded his House all Night, lest he should be carried out of the City, crying out, that he should have been heard before a full and free Synod. But the Emperor ordering him to be sent into Banishment, the third Day after his

De,

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Deposition, he secretly surrendered himself into his Adversaries Hands, and was conveyed away; this being known, occasioned a Mutiny, and many that before hated him, now pitied his Condition, affirming, that he was Falsely accused, and Treacherously dealt with, and exclaimed against the Emperor, and the Council, but most of all against THEOPHILUS, whom they were satisfied was the Author of all this Mischief.

Hereupon the Emperor caused CHRYSOSTOM to be sent for again with all Speed by an Eunuch belonging to the Empress, who found him at PRENENTUM, a Mart Town over against NICOMEDIA, and brought him back toward CONSTANTINOPLE. However he resolved not to enter the City till his Innocency was cleared, and he was acquitted by the Sentence of the Judges, and thereupon stayed in the Suburb called MARIANA; whereupon the People fell to Reproaching the Magistrates, and necessitated him to return Home. At his coming into the City great Multitudes met him, and brought him to the Church with great Respect, requesting him to continue their Bishop, and to be Instant in Prayer for the Peace and prosperous Estate of the Church of God.

After this a Silver Statute of the Empress EUDOXIA, was erected upon a Marble Pillar near the Church
called

called Wisdom, and Plays and Shews were celebrated the same Time; which CHRYSOSTOM judged to be very scandalous and dishonourable to the Christian Religion; and according to his usual Audacity and Liberty of Speech, he sharply reprov'd the Authors and Abettors of such Vanities. The Empress supposing that this was done in Contempt of her, she caus'd another Council to be called together against him; of which JOHN being informed he in his next Sermon us'd this Expression, 'HERODIUS rageth afresh, STOMACHETH anew, danceth again, and seeketh the Head of JOHN in a Platter.' This more outraged the Empress against him. And the Bishops being met together in Council, they call'd the late Prosecutions of CHRYSOSTOM to accuse him again, he only desiring that their Accusations might be impartially examined. In the mean Time the Emperor sent him Word, that he would not communicate with him till he had cleared himself from what was laid to his Charge. But the Accusers, being struck with Shame, could prove nothing against him. So that the Bishops present declared, that they ought not to examine any other Offence, but only whether after his Depositions he had not assumed his Bishoprick again without the Admission of a Counsel, to which he answer'd, that he had the consent of fifty Bishops who communicated with him; LEVENTIUS, Bishop of ANCYRA, in GALATIA repli'd, that there were more Bishops against him. JOHN asserted,

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asserted, that the Canon which enjoyed this, did not belong to the Church, being made by the ARIANS of ANTIOCH, against ATHANASIUS. But they overruling his Plea, passed Sentence against him, not considering that they which were the Authors of this Canon, were also the Deposers of St. ATHANASIUS.

The Emperor hereupon sent CHRYSOSTOM word, that he had no Authority to go into the Church; so he continued in his House till he was by the Emperor's Command carried the second Time into Exile. But the Almighty did not suffer those wicked proceedings to go long unpunished; for CYRINTS, Bishop of CHALCEDON, who had railed at him, and abused him, had a Sore broke forth in his Leg, so that he was forced to have it sawed off; yet the Malady removed from thence into the other Leg, which he was compelled to have cut off likewise. And presently after such a dreadful Hail fell upon the City of CONSTANTINOPLE as was never before known; and in some Days after that the Empress EUDOXIA died; who was a great Enemy to him, because he boldly reprov'd her for her Faults, telling her once, that for her Covetousness she might be reckoned a second JEZABEL, she thereupon sent him a threatening Message, to which he returned Answer, *Go tell her, nil nisi peccatum timeo*, I fear nothing but Sin. Yet when she, by confederating with some

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others

others of his Enemies, had produced his Banishment into HIERON, as he went out of CONSTANTINOPLE, he said, 'None of these Things trouble me; for I said within myself, If the Empress will, let her Banish me, the Earth is the Lord's, and the fulness thereof. If she will, let her saw me asunder, ISAIAH suffered the same, If she will, let her cast me into the Sea, I will remember JONAH. If she will, let her throw me into a burning fiery Furnace, of amongst Lions, the three Children and DANIEL were so dealt with. If she will, let her Stone me, or cut off my Head, I have St. STEPHEN and JOHN the Baptist. my blessed Companions. If she will, let her take away my Estate naked came I came out of the Womb, and naked shall I return thither again.

His last Banishment was to CUCUSUS in ARMENIA, divers Pastors that adhered to him being imprisoned at CHALCEDON at the same Time, and his Favourites at CONSTANTINOPLE were sought out by his Enemies, whom they dragged to Prison, and would have forced to Curse him. While he was an Exile, he grew very Famous; for having great Sums sent him by his Friends, he employed the Money in Redeeming Captives, and Relieving the Poor; and many resorting to hear his Sermons, his Enemies procured an Order from the Emperor to carry him away into some remoter Parts. But growing Weak by the Way, and unable to endure the

the Scorching of the Sun in those hot Countries, he there ended his Earthly Pilgrimage, to receive a Crown of Glory in Heaven.

St. CHRYSOSTOM was a Disciple to EUSEBIUS, and had an admirable Wit in composing his public Discourses. He was beloved and revered by all good Men; so that one Time when he was like to be silenced, the people cried out, ' We had better want the Light of the Sun, than the Preaching of CHRYSOSTOM. So, PHERONIUS testifies, that he never uttered a Lie, never cursed any one, nor uttered any frivolous Speech, nor would Admit of any vain Sports and Pastimes. His Style was neither too Lofty nor too Mean, but fitted to the Capacity of his Hearers; Holiness and Learning shined in all his Works. He studied not to please the Ears but to affect the Hearts of his Auditors, whom he used to tell, that they were not only to hear, but to Exercise themselves in practising Piety, and searching the Scriptures to avoid Idleness. He contemned Riches, and abhorred Vice, and used many pleasing Similitudes.

THEODORET calls him, ' the eminentest Light in the whole World.' By Authority from the Emperor, he procured all the Idols and their Temples in PAPHLAGONIA, to be thrown down and demolished, and reformed all the Churches in ASIA, stirring up the several Ministers

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Ministers to the Practice of Godliness. He sent divers Pastors and Deacons into SCYTHIA, which was overrun by the ARIAN Heresy, reducing many thereby to the Orthodox Faith; and dispatched some Ministers to the SCYTHIAN NOMADES, by the River ISTHER, to bring them the glad Tidings of the Gospel, who seemed to thirst after the Knowledge of CHRIST. And whereas one GAINUS, a great Man in SCYTHIA, of a proud daring Spirit, importuned the Emperor to have a Church for himself and Followers, being ARIANS, and the Emperor telling CHRYSOSTOM that he durst not deny him, he desired to speak with him, and in the Emperor's Presence so daunted the haughty Tyrant with his stout and resolute Speeches, that he made him decline his Request, and return without it. Yea, he afterwards so prevailed with GAINAS, that upon his invading the Empire, he brought him not only to make Peace with the Emperor ARCADIUS, but to set the Prisoners free.

He used to say, That as a great Shower of Rain extinguisheth the Force of Fire; so Meditation on God's Word puts out the Fire of Lust in the Soul. Again, As a Boat over-loaded Sinks, so much Wealth drowns Men in Perdition. Again, A Bulwark of Adamant is not more Impregnable than the Love of Brethren. Again, As a Rock, though Winds and Waves beat against it, is immovable, so Faith ground-

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ed on the Rock CHRIST, holds out in all Temptations and Spiritual Combats. Lastly, The Devils first Assault is Violent; resist that, and his second will be weaker. And that being overcome, Satan proves a Coward. St. CHRYSOSTOM died in the Year of CHRIST 400.



The LIFE of St. CLEMENS, of
ALEXANDRIA.



TITUS FLAVIUS CLEMENS was, probably, born at ATHENS. For when EPIPHANIUS tells us, that some affirmed him to be an ALEXANDRIAN, others an ATHENIAN, he might well be both ; the one being the Place of his Nativity, as the other was of his

his constant Residence and Employment. Nor can I imagine any other Account, upon which the Title of **ATHENIAN** should be given to him: And the Conjecture is further countenanced from the course and progress of his Studies, the Foundations whereof were laid in **GREECE**, improved in the East, and perfected in **EGYPT**. And indeed his incomparable Abilities in all Parts of Science render it a little more Probable; that his early Years commenced in that great School of Arts and Learning. But he staid not here, his insatiable Thirst after Knowledge made him Traverse almost all Parts of the World, and converse with the Learned of all Nations; that he might furnish himself with the Knowledge of whatever was useful and excellent, especially a thorough Acquaintance with the Mysteries of the Christian Doctrine. He tells us of those lively and powerful Discourses, which he had the Happiness to hear from blessed and truly worthy and memorable Persons, who preserving that sincere and excellent Doctrine, which like Children from the Hands of their Parents, they had immediately received from **PETER, JAMES, JOHN, and PAUL**, the Holy Apostles, were by God's Blessing come down to his Time, sowing those ancient and Apostolic Seeds of Truth. A Passage, which I doubt not **EUSEBIUS** intended, when he says, that **CLEMENS** speaking concerning himself in the first Book of his **STROMATA**, affirms himself to have been of the next Succession to the Apostles.

Of

Of these venerable Men to whose Tuition he committed himself, he himself has given us some, though obscure Account. The first was **IONICUS**, a **CORLEO-SYRIAN**, whom he heard in **GREECE**, and whom **BARONIUS** Conjectures to have been **CAIUS**, or **DIONYSIUS**, Bishop of **CORINTH**; a second an **EGYPTIAN**, under whose Discipline he was, in that Part of **ITALY** called **MAGNA GRÆCIA**, and since **CALABRIA**; hence he travelled into the East, where the first of his Masters was; an **ASSYRIAN**, supposed by some to have been **BARDESAPES**, and by others **TATIAN**, the Scholar of **IUSTIN MARTYR**; the next originally a Jew, of a very ancient Stock, whom he heard in **PALESTINE**, whom **BARONIUS** will have to have been **THEOPHILUS**, Bishop of **CÆSAREA**, (though for his **HEBREW** Descent there be no Evidence among the Ancients) others more probably **THEODOTUS**, whence the excerpts out of his Hypotyposes still extant, are stiled, ‘The Epitome of **THEODOTUS** his Oriental Doctrine,’ that is, the Doctrine which he learnt from **THEODOTUS** in the East. The last of the Masters whom he met with, was one whom he inquisitively sought out, and found in **ÆGYPT**, and in whole Institution he fully acquiesced and sought no further. This Person is generally supposed to have been **PANTÆNUS**, whom **CLEMENS** elsewhere expressly affirms to have been his Master, and whom in the fore-mentioned Epitome he Stiles our **PANTÆNUS**.

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But though he put himself under the Discipline of so many several Masters, yet was it not out of any vain diffultory Lightness, or phantastic Curiosity, but to make Researches after the Truth with an honest and inquisitive Mind. He loved what was Manly and Generous, wherever he met it; and therefore tells us, he did not simply approve all Philosophy, but that of which SOCRATES in PLATO speaks concerning their mysterious Rites. Intimating, as he Expresses it in the Style of the Scripture, 'That many are called, but few Elect,' or who make the right Choice. And such (adds SOCRATES) and such only, in my Opinion, are those who Embrace the true Philosophy. Of which SORT (says CLEMENS) through my whole Life I have to my Power approved myself, desiring and endeavouring by all Means to become one of that Number. For this Purpose he never tied himself to any particular Institution of Philosophy, but took up in the Elective Sect, who obliged not themselves to the Dictates and Sentiments of any one Philosopher, but freely made Choice of the most excellent Principles out of all.

This Sect (as the Philosophic Historian informs us) was begun by POTAMON, an ALEXANDRIAN too, who out of every Sect of Philosophy selected what he judged best. He gave himself Liberty impartially to inquire into the Nature of Things, and what was the

true Standard and Measure of Truth; he considered that no Man knows every Thing, that some Things are obvious to one, that are overseen or neglected by another, that there are wholesome Herbs and Flowers in every Field, and that if the Thing be well said, 'tis no Matter who says it; that Reason is to be submitted to, before Authority, and though a fair Regard be due to the Opinions and Principles of our Fricads, yet that it is (as ARISTOTLE himself Confesses) more Pious and Reasonable to honour and esteem the Truth. And thus he picked up a System of noble Principles, like so many Flowers out of several Gardens, professing this to be the great End of all his Disquisitions, a Life perfected according to all the Rules of Virtue. Of this incomparable Order was our Divine Philosopher. I espoused not (says he) this or that Philosophy, not the Stoic, nor the Platonic, not the Epicurean, or that of Aristotle, but whatever any of these Sects had said, that was fit and just, that taught Righteousness with a Divine and Religious Knowledge, all that being selected, I call Philosophy. Though it cannot be denied, but that of any Sect, he came nearest to the Stoics, as appears from his Discouraging by Paradoxes, and his affected Novelty of Words, two Things peculiar to the Men of that Way, as a very learned and ingenious Person has observed. And I doubt not but he was more peculiarly disposed towards this Sect by the Instructions of his Master PAN-

TÆNUS, so great and professed an Admirer of the Stoical Philosophy.

PANTÆNUS being Dead, he succeeded him in the Catechetic School at ALEXANDRIA, though questionless he Taught in it long before that, and probably during PANTÆNUS's Absence in INDIA, supplying his place till his Return, and succeeding in it after his Death, for that he was PANTÆNUS's Successor, the Ancients are all agreed. Here he Taught with great Industry and Fidelity, and with no less Success, some of the most eminent Men of those Times, ORIGEN, ALEXANDER, Bishop of HIERUSALEM, and others being bred under him. And now (as he himself Confesses) he found his Philosophy and Gentile Learning very useful to him, for as the Husbandman first Waters the Soil, and then casts in the Seed, so the Notions he derived out of the Writings of the Gentiles, served first to water and soften the gross and terrestrial Parts of the Soul, that the spiritual Seed might be the better cast in, and take vital Root in the Minds of Men.

Besides the Office of a Catechist, he was made Presbyter of the Church of ALEXANDRIA, and that at least about the beginning of SEVERUS's Reign; for under that Capacity EUSEBIUS takes Notice of him. About which Time prompted by his own Zeal, and obliged
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By the Iniquity of the Times, he set himself to vindicate the Cause of Christianity, both against Heathens and Heretics, which he has done at large with singular Learning and Dexterity in his Book called *Stromata* published about this Time; for Drawing down a Chronological Account of Things, he Ends his Computation in the Death of the Emperor *COMMODOUS*. Whence 'tis Evident, as *EUSEBIUS* observes, that he compiled that Volume in the Reign of *SEVERUS* that succeeded him.

The Persecution under *SEVERUS* raged in all Provinces of the Empire, and particularly at *ALEXANDRIA*, which made many of the Christians for the present willing to retire, and *CLEMENS* probably among the Rest, whom we therefore find particularly Discouraging the Lawfulness of withdrawing in a Time of Persecution; that though we may not Cowardly decline a Danger or Death, when 'tis necessary for the Sake of Religion, yet in other Cases we are to follow the Direction of our Saviour, (When they Persecute you in one City, flee ye into another; and not to obey in such a Case, is to be Bold and Rash, and unwarrantably to precipitate ourselves into Danger; that if it be a great Sin against God to destroy a Man, who is his Image, that Man makes himself Guilty of the Crime, who offers himself to the public Tribunal; and little better does he, that when he may, declines not the Persecution,

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but rashly Exposes himself to be apprehended, thereby to his Power conspiring with the Wickedness of his Persecutors. And if further, he Irritate and Provoke them, he is unquestionably the Cause of his own Ruin, like a Man that needlessly Rouses and Enrages a Wild Beast to fall upon him.

And this Opportunity, I doubt not, he took to visit the EASTERN Parts, where he had Studied in his younger Days. We find him about this Time at JERUSALEM with ALEXANDER, shortly after Bishop of that Place, between whom there seems to have been a peculiar Intimacy, insomuch that St. CLEMENS dedicated his Book to him, called The Ecclesiastical Canon, or against them that Judaize. During his Stay here he preached constantly, and declined no Pains even in that evil Time, and with what Success, we may see by a piece of a Letter written by ALEXANDER, then in Prison, and sent by our St. CLEMENS to ANTIOCH, which we here insert. ALEXANDER, a Servant of God; and a Prisoner of JESUS CHRIST, to the blessed Church at ANTIOCH, in the Lord greeting. Our Lord has made my Bonds in this Time of my Imprisonment light and easy to me, while I understood that ASCLEPIADES, a Person admirably qualified by his Eminency in the Faith, was by the Divine Providence become Bishop of your Holy Church of ANTIOCH. Concluding these Letters, worthy Brethren, I have sent you by
CLEMENS.

The LIFE of St. BARNABAS,
the Apostle, who was stoned to Death by the
Jews.



THE proper, and (if I may so term it) original
Name of this Apostle (for with that Title St.
Lyxx, and after him the Ancients constantly honour
him) was Joses, by a softer Termination familiar with
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the GREEKS for JOSEPH, and so the King's, and several other Manuscript Copies read it. It was the Name given him at his Circumcision, in Honour no doubt of JOSEPH, one of the greatest Patriarchs of their Nation, to which after his embracing Christianity, the Apostles added that of BARNABAS; JOSES, who by the Apostles was surnamed BARNABAS, either implying him a Son of PROPHECIE, eminent for his prophetic Gifts and Endowments, or denoting him (what was a peculiar Part of the Prophets Office) a Son of Consolation, for his admirable Dexterity in easing troubled Minds, and leading them on by the most mild and gentle Methods of Persuasion : Though I rather conceive him so stiled for his generous Charity in refreshing the Bowels of the Saints ; especially since the Name seems to have been imposed upon him upon that Occasion. He was born in CYPRUS, a noted Island in the MEDITERRANEAN Sea, lying between CILICIA, SYRIA, and EGYPT ; a large and fertile Country, the Theatre anciently of no less than nine several Kingdoms, so fruitful and richly furnished with all Things that can minister either to the Necessity or Pleasure of Man's Life, that it was of old called MACARIA, or THE HAPPY ; and the Historian reports, that PORTIUS CATO having conquered this Island, brought hence, greater Treasures into the Exchequer at ROME, than had been done in any other Triumph. But in nothing was it more happy, or upon any Account more memorable in the Records of the

Church, than that it was the Birth-place of our Apostle, whose Ancestors in the troublesome Times of ANTIOCHUS, EPIPHANES, or in the Conquest of JUDÆA by POMPEY and the ROMAN Army, had fled over hither (as a Place best secured from Violence and Invasion) and settled here.

He was descended of the Tribe of LEVI, and the Line of the Priesthood, which rendered his Conversion to Christianity the more remarkable, all Interests concurring to Leaven him with mighty Prejudices against the Christian Faith. But the Grace of God delights many Times to exert itself against the strongest Opposition, and loves to conquer, where there is the least probability to overcome. His Parents were rich and pious, and finding him a beautiful and hopeful Youth, deriving his Intelligence concerning him, as he tells us, from CLEMENS of ALEXANDRIA, and other ancient Writers, they sent or brought him to JERUSALEM, to be trained up in the Knowledge of the Law, and to that End committed him to the Tutorage of GAMALIEL, the great Doctor of the Law, and most famous Master at that Time in ISRAEL, at whose Feet he was brought up together with St. PAUL; which if so, might lay an early Foundation of that intimate Familiarity that was afterwards between them. Here he improved in Learning and Piety, frequenting the Temple, and devoutly exercising himself in Fasting and Prayer. We
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are further told, that being a frequent Spectator of our SAVIOUR's Miracles, and among the rest of his curing the Paralytic at the Pool of BETHESDA, he was soon convinced of his Divinity, and persuaded to deliver up himself to his Discipline and Institutions : And as the Nature of true goodness is ever communicative, he presently went and acquainted his Sister MARY with the Notice of the MESSIAH, who hastened to come to him, and importuned him to come Home to her House, where our LORD afterwards (as the Church continued to do after his Decease) was wont to assemble with his Disciples, and that her Son MARK was that young Man who bore the Pitcher of Water, whom our LORD commanded the two Disciples to follow Home, and there prepare for the Celebration of the Passover.

But however that was, he doubtless continued with our LORD to the last, and after his Ascension stood fair to be chosen one of the Twelve, if it be true (what is generally taken for granted, though I think without any Reason, CHRYSOSTOM I am sure enters his Dissent) that he is the same with JOSEPH called BARSABAS, who was put Candidate with MATTHIAS for the Apostolate in the Room of JUDAS. However that he was one of the Seventy, CLEMENS ALEXANDRINUS expressly affirms, as others do after him.

And when the Necessities of the Church daily increasing

creasing, required more than ordinary Supplies, he according to the free and noble Spirit of those Times, having Lands of good Value, sold them and laid the Money at the Apostles Feet. If it be enquired how a Levite came by Laws and Possessions, when the Mosaic Law allowed them no particular Portions, but what were made by public Provision, it needs no other Answer than to suppose that this Estate was his patrimonial Inheritance in CYPRUS, where the Jewish Constitutions did not take Place: And surely an Estate it was of very considerable Value, and the parting with it a greater Charity than ordinary, otherwise the sacred Historian would not have made such a particular Remark concerning it.

The Church being dispersed up and down after St. STEPHEN's Martyrdom, we have no certain Account what became of him, in all probability he staid with the Apostles at Jerusalem, where we find him not long after St. PAUL's Conversion. For that fierce and active Zealot being miraculously taken off in the Height of his Rage and Fury, and putting on now the innocent and inoffensive Temper of a Lamb, came after some Time to Jerusalem, and addressed himself to the Church. But they not satisfied in the Reality of his Change, and fearing it might be nothing but a subtle Artifice to betray them, universally shunned his Company; and what Wonder if the harmless Sheep fled at the Sight of
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the Wolf that had made such Havock of the Flock; till BARNABAS presuming probably upon his former Acquaintance, entered into a more familiar Converse with him, introduced him to the Apostles, and declared to them the Manner of his Conversion, and what signal Evidences he had given of it at Damascus in his bold and resolute Disputations with the Jews.

There is that scattereth, and yet increaseth : The Dispersion of the Church by SAUL's Persecution proved the Means of a more plentiful Harvest, the Christian Religion being hereby on all Hands conveyed both to Jews and Gentiles. Among the rest some Cyprian and Cyrenean Converts went to Antioch, where they preached the Gospel with mighty Success; great Numbers both of Jews and Profelytes (wherewith that City did abound) heartily embracing the Christian Faith. The News whereof coming to the Apostles at Jerusalem, they sent down BARNABAS to take an Account of it, and to settle this new plantation. Being come he rejoiced to see that Christianity had made so fair a Progress in that great City, earnestly pressing them cordially and constantly to persevere in that excellent Religion which they had entertained; himself like a pious and a good Man undergoing any Labours and Difficulties; which God was pleased to crown with answerable Success, the Addition of Multitudes of new Converts to the Faith. But the Work was too great to be ma-

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naged by a single Hand ; to furnish himself therefore with suitable Assistance, he went to TARSUS, to enquire for St. PAUL lately come thither. Him he brings back with him to ANTIOCH, where both of them continued industriously ministering to the Increase and Establishment of the Church for a whole Year together ; and then there it was that the Disciples of the Holy Jesus had the honourable Name of Christians first solemnly fixed upon them.

It happened about this Time, or not long after, that a severe Famine (foretold by AGABUS a Christian Prophet that came down to ANTIOCH) pressed upon the Provinces of the ROMAN Empire, and especially JUDÆA; whereby the Christians, whose Estates were exhausted by their continual Contributions for the Maintenance of the Poor, were reduced to the greatest Extremities. The Church of ANTIOCH compassionating their miserable Case, agreed upon a liberal and charitable Supply for their Relief, which they intrusted with BARNABAS, and PAUL, whom they sent along with it to the Governors of the Churches, that they might dispose it as Necessity did require. This charitable Embassy the GREEK Rituals no doubt respect, when in the Office at the Promotion of the Magnus Oeconomus, or High Steward of the Church (whose Place it was to manage and dispose the Church Revenues) they make particular mention of the Holy and most famous BAR-

NABAS

NABAS the Apostle, and generous Martyr. Having discharged their Trust, they returned back from JERUSALEM to ANTIOCH, bringing along with them JOHN surnamed MARK, the Son of MARY, Sister to BARNABAS, whose House was the Sanctuary, where the Church found both Shelter for their Persons, and Conveniency for the Solemnities of their Worship.

The Church of ANTIOCH being now sufficiently provided with Spiritual Guides, our two Apostles might be the better spared for the Conversion of the Gentile World. As they were therefore engaged in the Duties of Fasting and Prayer, and other public Exercises of their Religion, the Spirit of God by some prophetic Afflatus or Revelation, made to some of the Prophets there present, commanded that BARNABAS and SAUL should be set apart to that peculiar Ministry, to which God had designed them. Accordingly having fasted and prayed, hands were solemnly laid upon them, to denote their particular Designation to that Service. Imposition of Hands had been a Ceremony of ancient Date. Even among the Gentiles they were wont to design persons to public Functions and Offices by lifting up, or stretching out the Hand, whereby they gave their Votes and Suffrages for their Employments. But herein though they did stretch forth, they did not lay on their Hands; which was the proper Ceremony in Use,

Use, and of far greater standing in the JEWISH Church. When MOSES made Choice of the seventy Elders to be his Co-adjutors in the Government, it was (says the JEWS) by laying his Hands upon them: and when he constituted JOSHUA to be his Successor, he laid his Hands on him, and gave him the Charge before all the Congregation. This custom they constantly kept in appointing both Civil and Ecclesiastical Officers, and that not only while their Temple and Polity stood, but long after the Fall of their Church and State. From the JEWS it was together with some other Rites transferred into the Christian Church, in ordaining Guides and Ministers of Religion, and has been so used through all Ages and Periods to this Day.

BARNABAS and PAUL having thus received a Divine Commission for the Apostleship of the GENTILES, and taking MARK along with them as their Minister and Attendant, immediately entered upon the Province. And first they betook themselves to SELUCIA, a Neighbouring City seated upon the Influx of the River ORONTES, into the Mediterranean Sea: hence they set Sail for CYPRUS, BARNABAS's native Country, and arrived at Salamis, a City heretofore of great Account, the Ruins whereof are two Miles distant from the present Famagusta, where they undauntedly preached in the JEWISH Synagogues. From Salamis they travelled up the Island to Paphos, a City remarkable of old for the

the Worship of Venus, *Diva potens Cypri*; the tutelary Goddess of the Island, who was here worshipped with the most wanton and immodest Rites, and had a fabulous Temple dedicated to her for that Purpose, concerning which the Inhabitants have a Tradition that at Barnabas's Prayers it fell flat to the Ground; and the Ruins of an ancient Church are still shewed to Travellers, and under it an Arch, where PAUL and BARNABAS were shut up in Prison.

Leaving CYPRUS, they sailed over to PERGA in PAMPHILIA, famous for a Temple of Diana; here MARK weary of this itinerant Course of Life, and the unavoidable Dangers that attended it, took his Leave and returned to JERUSALEM, which laid the Foundation of an unhappy Difference, that broke out between these two Apostles afterwards. The next Place they came to was ANTIOCH in PISIDIA, where in the JEWISH Synagogue St. PAUL by an elegant Oration converted great Numbers both of JEWS and PROSELYTES, but a Persecution being raised by others, they were forced to desert the Place. Thence they passed to ICONIUM, a noted City of LYACONIA, where in the City they preached a long Time with good Success, till a Conspiracy being made against them, they withdrew to LYSTRA, the Inhabitants whereof upon a miraculous Cure done by St. PAUL, treated them as Gods come down from Heaven in human Shape, St.

PAUL, as being principal Speaker, they termed **MERCURY**, the Interpreter of the Gods; **BARNABAS** they looked upon as **JUPITER**, their sovereign Deity, for the Gravity and Comeliness of his Person, being (as Antiquity represents him) a very goodly Man, and of a venerable Aspect, wherein he had infinitely the Advantage of **St. PAUL**, who was of a very mean and contemptible Presence. But the Malice of the Jews pursued him hither, and prevailed with the People to Stone **St. PAUL**, who presently recovering, he and **BARNABAS** went to **DERBE**, where when they had converted many to the Faith, they returned back to **LYSTRA**, **ICONIUM**, and **ANTIOCH**, and so through **PISIDIA** to **PAMPHYLIA**, thence from **PERGA** to **ATTALIA**, confirming as they came back the Churches which they had planted at their first going out. At **Attalia** they took Ship, and sailed to **ANTIOCH** in **SYRIA**, the Place whence they first set out, where they gave the Church an Account of the whole Success of their Travels, and what Way was made for the Propagation of Christianity in the **GENTILE** World.

The restless Enemy of all Goodness was vexed to see so fair and smooth a Progress of the Gospel, and therefore resolved to attempt it by the old subtle Arts of intestine Divisions and Animosities: what the envious Man could not Stifle by open Violence, he sought
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to choke by sowing Tares. Some zealous Converts coming down from JERUSALEM to ANTIOCH, started this Notion, which they asserted with all possible Zeal and Stiffness, that unless together with the Christian Religion, they joined the Observance of the MOSAIC Rites, there could be no Hopes of Sa'vation for them. Paul and Barnabas opposed themselves against this Heterodox Opinion with all Vigour and Smartness, but not able to beat it down, were dispatched by the Church to advise with the Apostles and Brethren at JERUSALEM about this Matter. Whither they were no sooner come, but they were kindly and courteously entertained, and the Right Hand of Fellowship given them by the three great Apostles, PETER, JAMES, and JOHN, and an Agreement made between them, that wherever they came, they should betake themselves to the JEWS, while PAUL and BARNABAS betook themselves to the GENTILES. And here probably it was that MARK reconciled himself to his Uncle BARNABAS, which one tells us, he did with Tears and great Importunity, earnestly begging him to forgive his Weakness and Cowardice, and promising for the future a firmer Constancy and more undaunted Resolution.

But they were especially careful to mind the great Affair they were sent about, and accordingly opened the Case in a public Council convened for that Purpose.

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And PETER having first given his Sentence, that the GENTILE Converts were under no such Obligation, PAUL and BARNABAS acquainted the Synod what great Things God by their Ministry had wrought for the Conversion of the GENTILES, a plain Evidence that they were accepted by GOD, without the MOSAIC Rites and Ceremonies. The Matter being decided by the Council, the Determination was drawn up into the Form of a Synodical Epistle, which was delivered to BARNABAS and PAUL, to whom the Council gave this Eulogium and Character, that they were Men that had hazarded their Lives for the Name of the LORD JESUS CHRIST, with whom they joined to their own, that they might carry it to the Churches. Being come to ANTIOCH, they delivered the Decrees of the Council, wherewith the Church was abundantly satisfied, and the Controversy for the present laid asleep.

It was not long after this, that St. PETER came down to ANTIOCH, who loth to exasperate the zealous Jews, withdrew all Converse with the Gentile Converts, contrary to his former Practice, and his late Vote and Suffrage in the Synod at JERUSALEM. The Minds of the Gentiles were greatly disturbed at this, and the Convert Jews tempted by his Example, abstain from all Communion with the Gentiles, nay, so strong was the Temptation, that St. BARNABAS himself was carried down the Stream, and began now to scruple, whether

whether it was lawful to hold Communion with the Gentiles, with whom before he had so familiarly conversed, and been so eminently Instrumental in their Conversion to Christianity. So prevalent an Influence has the Example of a great or a good Man to determine others to what is good or bad. How careful should we be what Course to take, lest we seduce and compel others to walk in our crooked Paths, and load ourselves with the Guilt of those that follow after us? St. Paul shortly after propounded to Barnabas, that they might again Visit the Churches wherein they had lately planted the Christian Faith; he liked the Motion, but desired his Cousin MARK might go along with them, which St. PAUL would by no means consent to, having found by his Cowardly deserting them at Pamphylia, how unfit he was for such a troublesome and dangerous Service. This begat a sharp Contest, and ripened into almost an irreconcilable Difference between these two holy Men. Which as at once it shews, that the best are Men of like Passions and Infirmities with others, subject to be transported with Partiality, and carried off with the Heats of an irregular Passion, so it lets us see how great a Matter a little Fire kindles, and how inconsiderable an Occasion may Minister to strife and division, and Hazard the Breach of the firmest Charity and Friendship.

Thus

Thus far the Sacred Historian has for the main gone before us, who here breaks off his Account concerning him. What became of him afterwards we are left under great uncertainty. DOROTHEUS and the Author of the Recognitions, and some other Writings attributed to St. CLEMENS, makes him to have been at ROME, and one of the first that preached the Christian Faith in that City; for which BARONIUS falls Foul of them, not being willing that any should be thought to have been there before St. PETER, though after him, he is not unwilling to grant his being there.

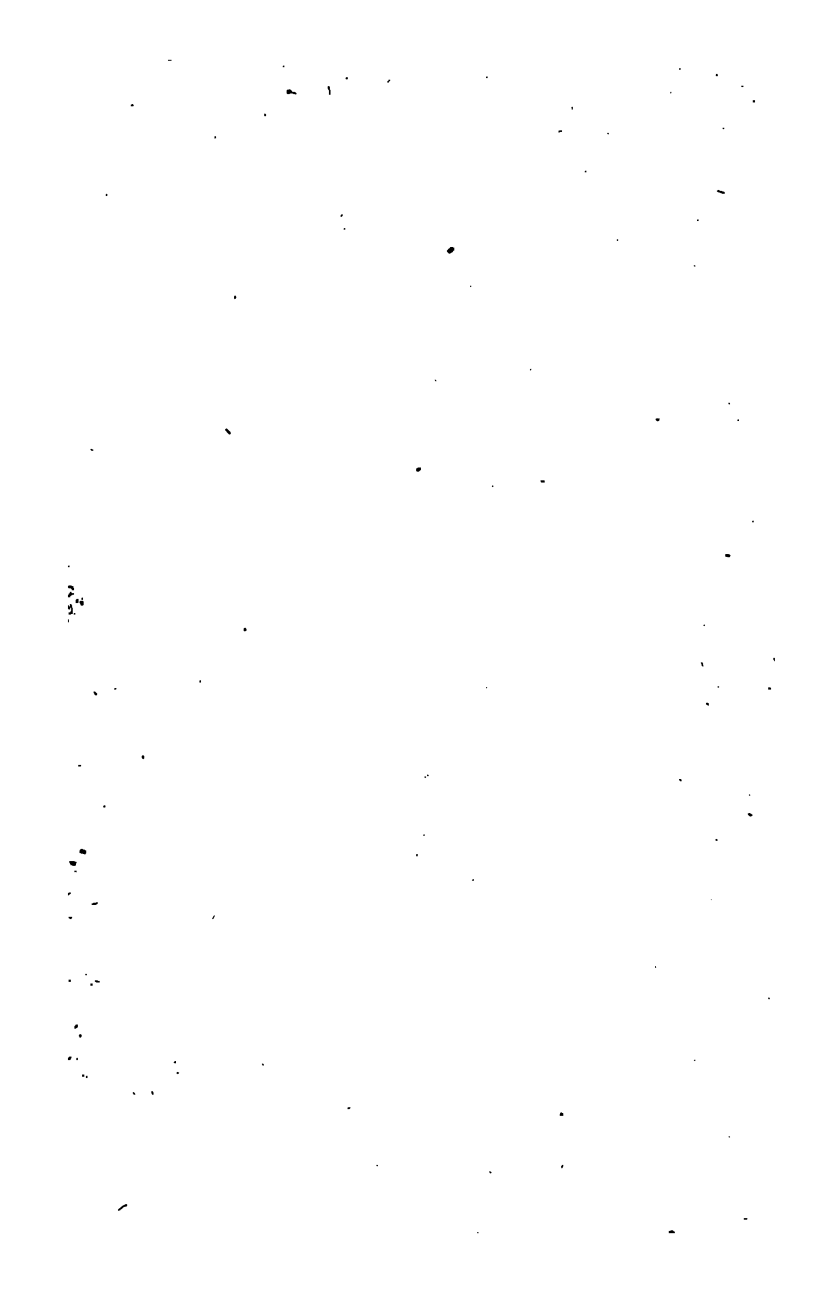
Departing from ROME, he is by different Writers made to steer different Courses. The GREEKS tell us he went for ALEXANDRIA, and thence for JUDEA. The Writers of the ROMAN Church (with whom agrees DOROTHEUS in this Matter) that he preached the Gospel in LIGURIA, and founded a Church at MILAIN, whereof he became the first Bishop, propagating Christianity in all those Parts. But however that was, probable it is that in the last periods of his Life he returned unto CYPRUS, where he converted many, till some JEWS from SYRIA coming to SALAMIS, where he then was, enraged with Fury, set upon him as he was Disputing in the Synagogue, in a Corner thereof they shut him up till Night, when they brought him forth, and after infinite Tortures, stoned him to death. He adds (and the Faith of it must rest upon the

the Credit of the Relator, who BARONIUS tells us, lived at the same Time when his Corps was first found out) that they threw his Body into the Fire with an Intent to consume it, but that the Flames had not the least Power upon it, and that MARK his Kinsman privately buried it in a Cave not far distant from the City, his Friends resenting the Loss with solemn Lamentation. I omit the Miracles reported to have been done at his Tomb. The Remains of his Body were discovered in the Reign of ZENO the Emperor, NICEPHORUS by a Mistake makes it the 12th Year of ANASTASIUS) Ann. CCCCLXXXV. dug up under a Bean or Carob Tree, and upon his Breast was found St. MATTHEW's Gospel, written with BARNABAS's own Hand, which ANTHEMIUS the Bishop took along with him to CONSTANTINOPLE, where it was received by the Emperor with a mighty Reverence, and laid up with great Care and Diligence. The Emperor as a Testimony of his Joy, honouring the Episcopal See of SALAMIS with this Prerogative, that it should be Independent upon any Foreign Jurisdiction, a Privilege ratified by JUSTINIAN the Emperor, whose Wife THEODORA was a CYPRIOT. The Emperor also greatly enriched the Bishop at his Return, commanding him to build a Church to St. BARNABAS over the Place of his Interment, which was accordingly erected with more than ordinary Stateliness and Magnificence. 'Tis added in the Story, that these Remains were discovered by

by the Notice of St. BARNABAS himself, who three several Times appeared to ATHEMIUS. I have no more to remark concerning this excellent Person, than to add the Character given of him by a Pen that could not err, he was a good Man, full of Faith, and of the Holy Ghost.

T H E E N D

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